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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., March 20, 1941

NEW SERIES
VOLUME XLII. No. 12



W. R. HUNTER, Pastor
First Church, McComb



REV. W. A. GILL, Pastor
East McComb Church



REV. FRED B. BOOKTER
Central Baptist Church, McComb



REV. R. R. JONES, Pastor
Southside Church, McComb



SOUTHSIDE BAPTIST CHURCH, McCOMB, MISS.



McCOMB (MISS.) FIRST BAPTIST CHURCH

EAST McCOMB BAPTIST CHURCH

The church was organized October 1, 1901 with 27 charter members and Rev. S. W. Sibley was called to be the first pastor. A small frame building was erected the same year. Rev. J. B. Quin succeeded brother Sibley and other pastors were F. N. Butler, W. A. Gill, P. S. Rogers, J. H. Lane, Wm. Williams and again W. A. Gill who was called back to the church as pastor in 1919 and is now in his twenty-sixth year as pastor including the first pastorate of three and one half years. Twenty-one years ago when brother Gill came back to his former pastorate the church had 225 members, and the first year the church had an increase of 118 members and has had a steady growth until now the church has approximately 890 members. The present church building was erected in 1935 without debt.

We wholeheartedly welcome the Convention to our city.

—W. A. Gill, Pastor.



CENTRAL BAPTIST CHURCH, McCOMB, MISS.

Sparks and Splinters

A man can hardly be considered a good citizen who does not pay his taxes for the support of the government. Can a man be considered a good Christian who does not give to the support of the church and the spread of the gospel?

Dr. Louie D. Newton has been for some time contributing a column in The Christian Index of Georgia, on "This Changing World." He now has a similar column in The Word and Way of Missouri.

William Jewell College (Baptist of Missouri) celebrated Founder's Day Feb. 27. Many alumni were present. Great speeches by President Pat M. Neff Baylor and President J. F. Herget of William Jewell.

March 30 is missionary day in the Sunday school. It won't hurt your folks to give them a chance to help the greatest cause in the world. "God so loved the world that he gave—gave his only begotten Son."

A survey of the religious affiliations of the members of the United States Senate shows that of the 96 senators, twenty-two are Methodists, fourteen Presbyterians, twelve Catholics, eleven Baptists, eleven Episcopalians, five Mormons, four Lutherans, three Disciples of Christ, one Christian Scientist, one Jew, one Quaker and two unobtainable; only four not having any religious affiliation.—Ex.

Nine Baptist pastors meet every Monday morning at ten o'clock for one hour in the study of the First Baptist Church in Meridian for prayer, instruction, inspiration, education and fellowship. They feel like that they need that hour with each other and God. They covet the prayers of the brethren over the state. The pastors are: Cox, Fleming, Abel, Graeser, Sims, Roper, Boyd, Avery and Vaughn.

Dr. John L. Hill, Book Editor of the Sunday School Board, will speak on the Baptist Hour next Sunday, March 23, over WSLI and WCOB. His subject will be, "Christ and His Sufficient Grace." All of our Baptist people will want to hear him on this New Testament theme which is always vitally important and especially so in our day. Young people as well as old people everywhere love to hear Dr. Hill and for that reason we suggest that every pastor invite his young people as well as the old to be at their radios for his broadcast next Sunday afternoon.—S. F. Lowe, Chm., Radio Committee S. B. C.

On March 19 the friends of Dr. J. E. Gwatkin of the Baptist Bible Institute joined in celebrating his seventy-fifth birthday. Dr. Gwatkin was born in Virginia, educated at the University of Virginia and the Louisville Seminary. He was associated with Dr. B. H. Dement in the founding of the Baptist Bible Institute 23 years ago. He was its first Business Manager, taught Biblical Introduction and other subjects and is today the efficient librarian. He has given largely to the support of the Institute and in providing buildings for its growing work. In all this his wife has shared joyously and sacrificially with him.

On Wednesday evening of last week Second Ave. Church in Laurel ordained Mr. J. R. Graves as a deacon. The editor preached the sermon and Pastor C. W. Thompson led the ordaining prayer. There were about fifteen deacons present and participating in the ordination, which does well for a prayer meeting night. And Pastor Thompson says they are the sort who stand by the pastor and support him in every good work. It was our privilege to help in a meeting here some years ago, and it is good to see the growth in the church today. They have made a beginning toward raising a building fund and won't be happy until they are in a new house. One of the deacons told us he has a plan to increase the number of readers of the Record in the church. We (and that means the editor and his wife, were entertained in the hospitable home of the pastor and his wife.

THE WORLD'S GREATEST WORDS

By Dr. W. J. Robinson

—O—
"The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise," (Prov. 12:15). Conceit is the fool's chief characteristic. He has a closed mind which is a dangerous attitude for any one to take. Only in a very few of the many issues in life can one afford to have a closed mind.

The wise may know much, but he knows he does not know all about any thing, therefore he is willing to listen to others. Most young persons need, above everything else, wise counselors. Experience is a great teacher, and the experienced man can save others from blunders he has made if they will listen.

It is evidence of ability of the highest order when a young person is able to select a wise counsellor, and discern between folly and wisdom, and govern his life accordingly.

—BR—
They tell us there are more preachers' sons whose names are in Who's In America than any other class of men.

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity, and soon received a curt refusal which ended by saying, "As far as I can see this Christian business is just one continuous give, give, give." After a brief interval the clergyman answered as follows: "I wish to thank you for the best definition of the Christian life that I have yet heard."—The New Century.

Tom Douglas, a student at Mississippi College, has been called as pastor of Providence Baptist Church in Carroll County. This church has just been organized several years but it has a good Sunday school and B. Y. P. U. This small church also has a weekly prayer meeting, something many larger churches could profit by. The pastor preached his first sermon at this church and held his first meeting there, so the work there is not new to him.

Dr. W. R. White, president of Hardin-Simmons University, Abilene, Texas, has just closed an eight-day series of revival services with the First Baptist Church, Durant, Okla., where Rev. Luther J. Holcomb is the pastor. There were 44 additions to the church, 21 coming by letter and 23 by baptism. Dr. White's ministry was a blessing not only to the local church but the surrounding territory, as seven of the services were broadcast from KRRV, a Texas radio station.

For practical purposes, the churches of England are drawing together during these war times. The Baptist Times has this to say: "Many of our friends, greatly daring, are blowing bubbles about church reunion. They want one organization, a lovely Utopian concern in which there shall be freedom for everybody, and all the varieties of opinion shall come together in a lovely garden of variegated flowers. There are no limits to the possibilities of human fancy. No doubt our friends are sincere, but they are blowing bubbles all the same, and bubble-blowers are unremembered and unsung."—Watchman-Examiner.

The way the "Lease-Lend Bill" was handled in Congress is evidence that democracy is still extant in this country. There was no effort made to throttle speech. Plenty of time was given for everybody to think it through, and plenty of time to say what he thought. Plenty of time also was given for all the folks back home to be heard from. And when the vote was taken the vote for the bill was two to one. After the vote was taken the people who had opposed it showed a good American spirit. They said they would go with the majority. They even said they were in favor of the aid to Britain, but were opposed to the method of giving it, and pledged themselves to cooperation in the defense of our own country. To be sure a few women staged a riot before the office of Senator Glass while he was out, and one of them had to be carried out by the police, yelling her protests. All are for peace, but there is difference as to the method of securing it. The way of prayer is still open to us all.

Pastorial Problems

By Norman W. Cox

"Barriers"

One of the things that stands out as we read the story of the life of the early churches in the book of Acts is the warmth of fellowship that existed between the Christians of that day. Being a Christian then meant that one became an outcast from the current pagan social order. The fellowship that they had one with another strengthened their faith, enriched their lives, warmed their hearts.

In these modern days of ours when so many people have their religious life together in the membership of the church but their social life is something apart out in the world and all too much of it in associations and in an atmosphere that is anti-Christian, our churches and Christian people have suffered impoverishment.

I am thoroughly convinced that every church ought to give definite attention to the work of promoting genuine Christian fellowship. We need to see to it that our children and young people have social opportunities in an atmosphere that does not subject them to the appeal of things that are contrary to Christ. We know that many forms of dissipation thrive and get strangling grips upon too many church members for the reason they are starved for social fellowship. The Devil provides a good time for his own. He is very eager also to provide entertainment for the Lord's people.

If we are as wise as our Lord wants us to be, we are going to see to it that our people enjoy a rich, happy, social life. The happiest people in the world ought to be Christians. Through a happy Christian social life we can win a great many people to the Lord and we can enable those who otherwise would be weak in faith and devotion to grow to become faithful and strong.

THREE BEAUTIFUL WORKS

J. E. Dillard

—O—
When certain obtuse, worldly-minded critics accused Mary of Bethany of waste because she poured the precious ointment so lavishly upon the head of her Master, the master himself said, "She hath wrought a beautiful work on me."

There is a certain widow, Mrs. H. C. Brabham. She came to the office and said, "Here is a hundred dollars, I want to give it through the Baptist Hundred Thousand Club in memory of my husband to help pay the debts upon the denomination he loved so dearly and served so faithfully." Wasn't that a beautiful work?

Another certain widow, Mrs. J. H. Dew, whose husband won so many thousands to Christ by his earnest gospel—Mrs. Dew wrote me a letter: "Here is another twelve dollars for another year's membership in the Baptist Hundred Thousand Club. I want to stay in and help till the debts are all paid."

I could list many such; here is one more:

W. W. William is the capable, faithful, beloved Sunday School and Training Union Secretary in Florida. At the state convention his brethren wanted to express their appreciation of twenty-five years of efficient service. They gave him fifty dollars in silver.

William modestly and feelingly expressed his thanks and then said, "The first twelve dollars I shall give through the Baptist Hundred Thousand Club for another year's membership to help pay the debts of my denomination, and the rest I give to my dear wife who has been so helpful in all my work through the years." A doubly beautiful work.

What beautiful work can we, will we do for Jesus and for a Debtless Denomination? Let the heart speak.

—BR—
Last year Bibles were published in twelve more languages than ever before.

THE PREACHER—IN HIS PULPIT

By J. L. Boyd

(Paper read before Meridian Baptist Pastors' Conference, and sent to the Baptist Record by their request for publication.)

This subject climaxes the two gone before—The Preacher, His Call and Conduct; and the Preacher, In His Study. And what takes place in those two spheres will come out when he arrives in the pulpit, and what he fails to do will show him up.

The pulpit is the preacher's throne, as it were, and there is no place where he needs to shine as in his pulpit. The call of God to the ministry of the Word, and the call of the people to be their undershepherd gives him the rare privilege to mount the steps to this exalted place, to proclaim the unsearchable riches of God's grace to a dying world and to break the bread of life to God's people for their enrichment.

It is here that the preacher is to grace his ministry, and he graces his ministry by gracing his pulpit. He alone of the members of the local congregation is permitted or expected to occupy this sacred stand, and when he ascends the steps he is to honor Him who has called, and anointed him to this task and not to disappoint them who have chosen him to minister to them in spiritual things.

There are two or three things to be said on this subject: The Preacher In His Pulpit—

I. Pulpit Personality

I mean by this the preacher's magnetism to draw the people to his ministry of the Word and his ability to wield the sword of the Spirit in making his ministry effective. And the first characteristic in such a personality is (1) Humility. This is the chief element in the preacher's make-up for an effective ministry. It is the most becoming characteristic of any Christian and the most adorning—especially of the preacher who is the ensample to the flock. The pulpit is no place for a man who thinks more of himself than he ought to think. The man who adorns the pulpit must be clothed with humility. "For God resisteth the proud, and giveth grace to the humble." When we see one who lacks this chief characteristic, we are reminded of the saying of Spurgeon: "The higher a man is in grace, the lower he will be in his own esteem." Another has said: "What God wants is men great enough to be small enough to be used." Surely, in the pulpit "He that humbleth himself shall be exalted."

Another element in such personality is (2) Sincerity. No preacher can influence others, even with all the persuasion he might muster, if he is not sincere. And he does not have to announce his sincerity; it will show without any effort. The people will detect it soon after he enters the pulpit, even sooner than he might be aware. So often have we heard people comment about some preacher, "He is so sincere." No preacher ever got any where much, or for long who manifested the attitude of "You do as I say, and not as I do." His life and actions must be a living demonstration of the words he speaks in the pulpit. The derivation of the word sincere is interesting; from sine cera, meaning "without wax." In other words, it means genuine. And for a preacher to have a personality that he must be sincere, genuine.

And a third element in such a personality is (3) Passion. Behind the words of the preacher must be an abiding passion for the souls of men and for men and women whose lives have been marred and broken by sin. A passionate heart is the preacher's greatest asset, perhaps, unless it be his access to God through prayer. There must be a passion in his voice—not a professional ministerial whine, or an affected pathos that might get the sob sisters started—but a clear ring as of the tones of a bell, resounding forth from a heart of love.

Another thing to be noted on this subject is

II. Pulpit Peculiarities

These are the mannerisms of the preacher, and every preacher has them, peculiar to himself.

Some are so pronounced and noticeable that they detract from the preacher's effectiveness, thus nullifying the good he might be able to do otherwise; and others so natural and taken for granted that they reinforce and make effective his ministry. Mannerisms of the latter sort are simply punctuations of what he says and does, spontaneous and unaffected.

Pulpit mannerisms may be classified as three kinds: (1) Endowed. These are God-given, innate, bred and born in one. And, as a rule, are most effective in a preacher's pulpit ministration. However, these even have to be watched and kept within bounds, and not allowed to be overly accentuated. Like the preacher's hair and finger nails (which are also endowments) they need to be kept trimmed to a happy medium. They do not need much polishing either, which makes them to appear mechanical and apparently used for an ulterior purpose. The preacher in his pulpit should be free, be natural; not strive to be natural, for in striving to be natural he will be unnatural. Just be himself.

The second kind of mannerism is the (2) Acquired. These are artificial, unnatural, imitations. They have been picked up somewhere along the way from other preachers whom they have helped, but in the transfer have lost their appeal and effectiveness; and thus are hurtful, not to say harmful. Many a preacher has spoiled his own usefulness in trying to be like some one else in the pulpit. Acquired mannerisms spoil one's individuality, and whatever destroys the preacher's individuality hinders and does not help.

Another pulpit peculiarity or mannerism is what may be called (3) Accidental. It is what the preacher drifts into without any effort on his part; or drifts into because of the absence of any effort on his part. It may be the use, or misuse of his hands or the distortion of his face or some other part of his physical make-up. These peculiarities are very conspicuous sometimes, and detract from his message, and are even repulsive to some of his audience. He doesn't know it, but they do. And happy is the preacher who has a friend who will tactfully and lovingly remind him of such mannerisms. His wife may be of great help along this line. But she has to be ingenious about it to succeed, and awfully patient and sympathetic.

A third and last thing I shall call attention to on this subject is

III. Pulpit Power

The preacher does, and ought to wield a mighty power from the pulpit, even more than he realizes. He might and ought to speak with authority, and a word with authority is powerful. It is not becoming, however, for the preacher to assume the role of a "Boss" or dictator. Nor is it Christ-like for him to claim to speak "Ex cathedra"—down at the people. Nor do we suggest that boisterous spit-fire and explosive back-fire are prerequisites to power.

With power we mean first with (1) Knowledge. To know and to know that he knows gives the preacher great purchasing power with the people to whom he speaks from the pulpit. He can and ought to speak with the positive tone, and the note of finality. If he is not so sure of his ground, he had best lay off the subject till he is better informed, himself. For this reason the preacher should best stay by the fundamentals, the essentials; that is, out in the main stream. Stay out of deep water until he is sure he can swim out. A floundering preacher in the deep things of God about which he, nor any one else knows little or nothing about is a pathetic spectacle.

Again, with power, we mean with (2) Conviction. The preacher, of all men, should be a man of conviction, have the courage of his conviction, and speak his convictions with boldness. This is not to say that he is to appear as a braggart of a dogmatic propagandist as if he were trying to ram everything he chooses down the throats of his hearers; as if to say, "Take it or leave it, it's this or else. But his people should know where he stands and why he stands there; and what side he is on, and why. To wield power,

the preacher cannot leave his folk guessing. They admire a man who knows where he is headed and for what purpose, though they may not agree with him always, nor follow him as he would like. There is power in firm conviction, lovingly and considerably expressed.

Then, too, pulpit power comes from the preacher's preaching with (3) Pungency. As our fathers used to express it, "Words with the bark on." That is to say, on subjects and issues that demand it, he goes in for a knockout blow. He does not "beat the devil around the bush"; nor does he continue shooting without aim, speaking in generalities. This doesn't mean either that he is to use his honored position to "skin the people alive," from the pulpit, dash in some salt, and leave it to seethe, writhe and squirm. Nor to take advantage of an individual or group and dangle them and their sins and shortcomings before the public. But it does imply that he is to single out certain flagrant sins or sinful practices that might be gaining inroads in his field or parish and level his weapons on them, aim well, and send bearded arrows in their direction burying them to the hilt, if he possibly can.

—BR—

THE BEST YET

W. W. Hamilton, Baptist Bible Institute
New Orleans, La.

"The Best Yet." This seems to be the unanimous vote of those who attended Home Coming Week at the Baptist Bible Institute. The Tharp Lectures on "The Pulpit from the Pew" were given by Attorney T. H. Hedgepeth, of New Orleans, and the Layne Lectures by Dr. Everett Gill, Sr., of Europe. Dr. Gill presented "Europe and the Gospel" and the "Protestants of the East." Dr. Austin Crouch, of Nashville, gave four addresses on "A Denomination in Action," and Dr. W. T. Conner, of Southwestern Seminary, lectured on the First Epistle of John.

Secretary D. A. McCall spoke on "Preacher Problems in Mississippi, and Secretary W. H. Knight together with Dr. J. E. Dillard held a conference on "Baptist Work in Louisiana." Mrs. C. D. Creasman, president of W. M. U. of Tennessee, led us "Along W. M. U. Paths" and was guest speaker at the New Orleans W. M. U. banquet held in Central Church.

Others who brought messages were Wyatt Hunter, of Mississippi, "Co-ordinating Religious Education in the Local Church"; I. E. Reynolds, Texas, "The Next Step in Southern Baptist Church Music"; Fred G. Scholfield, Mississippi, "Music in the Life of the Church"; W. W. Hamilton, "The Pastor as Leader."

Periods of praise and worship were led by W. J. Dorman and Ben Carter, C. C. Alsbrooks and Clay Reaves Haire, L. Bracey Campbell and Joe W. Daniel, Leslie Scharfenstein and Elliot Alexander.

The last evening was devoted to a special musical program under the direction of E. L. Carnett and participated in by Mrs. E. Lamont Crosby, E. O. Sellers, Fred Scholfield, Jesse Boyd, and the Bible Institute male quartette and choral club.

Many former students came back home for a visit to "Dear Old B. B. I." Many nearby pastors and laymen and women joined in the great feast of good things. Our denominational work was given new emphasis, our hearts were refreshed, our purposes were strengthened, the Word of God was opened up to us anew, and best of all pre-eminence was given all along to Jesus Christ as Lord and Saviour.

—BR—

We are sorry to learn that the church house of the Bala Chitto Baptist Church was burned on Sunday, March 9. It was a total loss.

A tent revival meeting is being conducted at Pearl City, Jackson, with preaching by Rev. B. H. Benton of Taylorsville, Miss. Large crowds are attending the services.

Thanks to Editor E. D. Solomon for his kind words in The Florida Baptist Witness about the editor of the Record. A good word from so highly esteemed a friend is greatly appreciated.

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EDITORIALS

JOHN ALSO TAUGHT

John the Baptist was a preacher. We do not commonly think of him as a teacher. He preached repentance. He told men also that they should believe on him who came after him. He told people about Jesus. We would today perhaps call him an evangelist. His work was elemental. It was simple. He did not cover a wide field in the things he preached.

But John the Baptist or any other man can't and won't preach much nor to very good effect unless he does some teaching. Don't get the idea that you can be an evangelist and not study the Bible. You will need to know its teachings to enforce and make clear all that you preach. Dr. R. A. Venable told one of our best known and most successful evangelists that he needed to take a year off and study the Bible. And he may have been right. For an evangelist is as apt to get some queer notions in his head as any other kind of preacher. He needs a well balanced knowledge of the Bible to keep him from going off at some queer tangent.

John the Baptist did not organize churches; he did not build up congregations; he did not supervise plans of work. We had almost said he did not conduct training schools, but that would be going too far; would not be true. For that is what he did. The fact that he had "disciples" means of course that he taught and trained them. Any evangelist who is in love with his work, will wish to enlist others in the work, and will wish to help them get the best equipment for the work. Mr. Moody had many helpers, and finally organized a training school which became the Moody Bible Institute. Every type of ministry will need to be taught.

One of the things which John taught his disciples was to pray. In the eleventh chapter of Luke, some of Jesus' disciples, who had in all probability been disciples in John's school, asked Jesus to teach them to pray, "even as John also taught his disciples." John must himself have been a man of prayer. And he insisted that his disciples should be men of prayer. They had learned something from John, but they still needed help on this line. So they come to ask Jesus to teach them, to give them some instruction about prayer.

It may seem singular that grown men need the most elementary help in this matter. But they do. We all feel that we are as little children here. We neither know how to pray nor what to pray for as we ought. We who have been taught at our mothers' knees to pray still need to be taught of the Lord. We asked a child of mine if she ever prayed. She said, "I have been taught to say my prayers, but I have never prayed." And here were men who had been taught by John the Baptist, who yet felt all the more their need to ask Jesus, "Lord, teach us to pray."

We do not now follow what Jesus taught them in this matter except to call attention to the utter simplicity of prayer as Jesus taught them. The words are childlike in their simplicity. That is the first essential of prayer, and the instruction given to these men is as if spoken to little children. Read it as found in the American Revised Version: "Father: Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation." As a little child. So may we learn from Jesus how to pray.

The Lottie Moon offering for Foreign Missions by the W. M. U. has grown to \$355,600. Their goal was \$220,000.

In Bucharest, Rumania, the Baptist people have been busy repairing the damage done to the Seminary buildings by the earthquake.

Rev. Leo Eddleman our missionary to Palestine is one of the speakers at the State W. M. U. Convention at McComb. He is making his furlough headquarters in Louisville, Ky.

ABOUT CHRISTIAN UNION

Last week we sought to answer the question as to some essentials of union among Christians. Two of these were suggested; first a common standard of faith and conduct, and a common experience of the new birth. Here we raise the question of the purpose of union among Christians. There may be more than one suggested. But we begin with the practical matter of what specific work is to be undertaken by a union of Christian bodies which would bring them together.

Of course you may run here immediately into divergence of opinion. We may not all be agreed as to what we are going to do when we are united. Of course union is impracticable and undesirable unless we are agreed as to what it is all for. The mission of a Christian in the world, the mission of a church in the world has not yet drawn all who profess to be Christians into agreement. We had better not unite until we are agreed as to what we are going to do. A union of miners and a society for the development of poetry would have no reason for joining up together. A church is supposed to have a mission. Those who agree as to what a church is and what its mission is may get together. But until they are agreed on this there would seem to be little reason for uniting.

Those who believe that the primary business of Christians is to lead others to be Christians might get together. But here comes up the question immediately, how does one become a Christian? What shall we do to a man, or what shall we tell a man, to make him a Christian? It seems to us there can be no more vital question than this: How to be saved? Our first task in the world is to make men Christians, to save them. This was the mission of Jesus in the world; and this is what He has commissioned us to do.

Are we all agreed on this? And then are we all agreed as to how a person becomes a Christian? If there is one thing evident in the world, it is that we are not agreed. We part company at the very beginning of the way. And until we can get together here, we will never get together anywhere down the road. How can a man who believes that one is saved by the grace of God through faith in Jesus cooperate with a man who believes that one is saved by being baptized, or by observing any other ordinance or command?

If you are sick you don't call in an allopathic doctor, and a homeopathic doctor, and a hydro-pathic doctor and a chiropractic doctor and a Christian Scientist to help you get well. You could find no better way to start trouble. And you never heard of a doctors' convention or organization composed of representatives from all these bodies. If you have union, you must have agreement as to fundamentals.

Personally this writer has refused to baptize a man who asked to be baptized in order to be saved; and he has refused to administer the ordinance of baptism to a man who was dying because his family thought the baptism might help to save him. And he could have no fellowship by cooperating with those who hold such views.

Miss Kate Ellen Gruver, formerly of Haifa, Palestine, is now located in Nazareth, taking charge of the work there while Rev. and Mrs. Leo Eddleman are in this country on furlough.—Foreign Mission Board.

Seven young people from Wuchow, China, made an evangelistic tour through the country at the farmers' busiest season. But at night the halls could not seat the folks who came after working all day in the fields.

We "happened" in at the church at Magee Sunday morning just before the hour for preaching, prepared to hear a good sermon by Pastor G. O. Parker. We had done this before to our joy. But this time he would have none of it. Indeed he had warned us that next time was our time. So we did as we were told and preached to a congregation that listened like they were trained to it. The Bible says something about being ready always. These people at Magee all read the Record and that makes them responsive to the preacher.

WHO AND WHAT

The following brief paragraph appeared recently in "Charity and Children" of North Carolina:

"There is a column in The Baptist Record, 'Who's Who and What's What.' The column is about people and things. There is a big difference between the words who and what. Peter was not thinking about things and therefore did not say 'What shall I do?' but 'To whom shall I go?' After all the important thing is not the what but the who. It is not so much what we believe as whom we believe. What is a poor second to who."

It takes same audacity to differ with so wise a man as Editor McMillan, but we must come to the defense of "What." The Bible is made up of Who's Who and What's What, not omitting the What. Of course it tells us about who God is and who Jesus is, but it does so largely by telling us about What He did. The truth is that that is the way we know who He is by what he did. The whole story of creation and of redemption is about What God did in Christ.

And when it comes to the way of salvation and the way to lead the Christian life if you leave out the what you will have nothing left that will do you any good. "What shall I do to be saved?" said the Jailer; and Paul told him what. "Men and brethren, what shall we do?" said the people at pentecost and Peter told them what. The centurion said to Peter, "We all are here present before God, to hear all things that are commanded thee of God." And Peter told them "What."

It is not sufficient to know Who Jesus is, we must know what he did to save us, and what we must do to be saved. And when a man is saved, he will do what Paul did, say "What shall I do, Lord."

People are not so much concerned about "Who" brother McMillan is, but "What" he is doing in the world as editor of "Charity and Children," and as superintendent of the Baptist Orphanage in North Carolina. When a delegation of Pharisees was sent from Jerusalem to find out who John the Baptist was, they asked question after question to find out "Who art thou." He paid little attention to their question, saying only "I am the voice of one crying in the wilderness. And then he tells them plainly and forcefully WHAT his mission is and WHAT they must do.

We still believe that what is being done in the world is immensely important, and is one of the chief missions of a Baptist paper.

Miss Elsie Clor missionary in Palestine is on her way to America for a much needed rest. She had to go by way of India and by the Pacific Ocean.

The Baptists of Simpson County had a meeting at Magee last Sunday afternoon to organize a County Sunday School Association. Mr. John Mangum is associational superintendent.

Louisiana College (Baptist) loses Dr. Claybrook Cotting from its presiding, as he goes to Ruston to take charge of Louisiana Polytechnic Institute. He has been 30 years at Louisiana College. The change is effective April 1.

Fernwood: Rev. E. J. Blackford, Fernwood pastor has been ordered to report for physical examination in view of active duty as chaplain in the army. He will probably be assigned to Camp Shelby.

It is said that about fifty of the young men in training at Camp Shelby will visit Hazlehurst next Sunday. Arrangements have been made to entertain them. A union service will be held at the Baptist church which these young men are expected to attend in a body.

During the second week of March, eight missionaries sailed for Nigeria. Mr. and Mrs. Raymon Brothers, Misses Elma Elam and Isabella Moore, Mr. and Mrs. J. C. Powell are returning after their furlough. Dr. and Mrs. O'Neal with their little daughter, Anne, go as new missionaries to invest their lives for Christ in Nigeria.—Foreign Mission Board.

Holly Grove, Winston County: Pastor R. A. Collier says that the prayer meeting, Sunday school and preaching attendance are all going well at Holly Grove.

From a letter to Pastor A. B. Pierce of Crystal Springs from Mr. Rosalee Mills Appleby in Brazil, we learn that she is promoting an "Orphan's Home," and a "Widow's Home" as part of her ministry in the Southern Continent.

A committee of the Clinton Church has selected a design for a memorial window to be placed over the baptistry in honor of former pastor Dr. B. H. Lovelace. The cost of the memorial will be \$300.00.

First Church, Biloxi: There were nine additions during February. Sunday school average attendance for 1940 was 34 above that of 1939. Offerings for February were \$128.65 above any previous month. Finances are in good shape. The church debt is being paid as due and some payments have been made before due, thus saving interest.

The one holding the record for the longest period of church membership to date is Mrs. J. B. Casper of Morton, Va. She will be 100 years old on May 18; and was baptized at the age of 14. Next! But we hope these young ladies will keep their ages straight. One previously reported was Mrs. Sue Jacobson of Oregon who is 97 and was baptized 84 years ago.

The Southern Sentinel of Ripley publishes an account of the death of Rev. Jesse T. Cox who passed away recently at the age of 87. He had baptized some 2,000 people during his ministry. His pastor Rev. J. B. Parker preached the funeral sermon from the text, "I have fought a good fight." Others taking part in the service were Rev. W. B. May and Rev. W. E. Houston.

Five churches: Arkabutla, Bethel, Coldwater, Flag Lake and Senatobia, were represented at the Tate County Sunday School Association which met March 10 at the Coldwater Church with Superintendent Sam C. Stevens of Senatobia presiding. The program included reports from the churches, a devotional by Rev. J. R. McIver of Flag Lake, a solo by Mr. W. P. Veazey of Coldwater and a brief address on "Practical Values of the Standard of Excellence" by Dr. H. L. Martin of Senatobia. On motion of Rev. W. O. Beaty of Coldwater, the conference voted to make a survey of Sunday school work in Tate County to determine what can and should be done to extend and develop the work throughout the county. The next meeting will be held April 14 at Senatobia.

The story of the Luenen Passion Play of the Black Hills is to be presented at the City Auditorium for a matinee and evening performance, March 27 under the sponsorship of the Jackson Music Association. The Luenen Passion Play is one of the famous organizations of Europe that have been presented the Life of Christ yearly or at greater intervals for several hundred years. Originally the Luenen Passion Play was shown in Luenen town, Westphalia, the organization after coming to America and presenting its story before more than 5,000 audiences in the United States and Canada decided to make its home here, thus, after searching the country for a permanent home, the Luenen players decided on Spearfish, S. D., and business men, with churches and fraternal organizations raised \$150,000 and built an amphitheater with a stage three blocks long and a seating capacity of 8,000 and established homes for the players. The play was presented for the first time in its Black Hills home in the summer of 1938. Although the fact was little known that this unique European organization had left its centuries home in Luenen to build tradition in its new home in the Black Hills, it brought 100,000 people in pilgrimage to behold it in its first out of doors season. The story portrays on its permanent stage in the Black Hills and with hundreds in the cast, critics from many eastern newspapers attended the performance last summer and wrote much inunity eulogy of the unique offering. The Chicago Tribune critics description of how 8,000 in the amphitheater sat through a downpour of rain to see the play, suggests its impressiveness.

County had a meeting-noon to organize association. Mr. John Dr. Claybrook he goes to Ruston ytechnic Institute. iana College. The kford, Fernwood port for physical ty as chaplain in assigned to Camp

the young men in visit Hazlehurst ave been made to ce will be held at e young men are

March, eight mis- r. and Mrs. Ray- lam and Isabella well are returning Mrs. O'Neal with as new mission- Christ in Nigeria.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profit- ing may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

NATCHEZ

Times are getting better. On three previous trips to Natchez it rained. On our recent visit the weather was perfect. And so was the hospitality of Dr. and Mrs. W. A. Sullivan. The auditorium was well-filled for the morning service. We presented the claims of the Record and Pastor Sullivan made a better presentation of it than we did. As a result the number of subscribers at First Church, Natchez, has been doubled. And a strong committee has been appointed that will be heard from soon.

SEBASTOPOL

Each year Rev. J. W. Burnett puts on a missionary program in each of his churches. This year we were privileged to have a part on the program at Sardis church (Sebastopol). Others on the program were: Rev. Solie Smith, Dr. A. B. Wood, and Mrs. A. L. Goodrich.

Sebastopol recently adopted the EVERY FAMILY plan and several expressed their approval of it.

The ladies of the church served a dinner that was "fit for a king."

Leake County now has subscribers listed as follows: CARTHAGE 54, R. F. D. Carthage 3, Dossville 3, EDINBURG 29, GOOD HOPE 23, LENA 76, MIDWAY 20, Mt. Zion 2, Oak Grove 7, PLEASANT HILL 16, Standing Pine 4, Thom- astown 1, TUSCOLA 34, WALNUT GROVE 42, R. F. D. Walnut Grove 4, SARDIS (Sebastopol) 44, NEW HOPE 18.

SHADY GROVE

Shady Grove is one of the best country churches in Mississippi. Many towns would envy their building.

By invitation of the pastor and the deacons we did our best to present the claims of the Baptist Record EVERY FAMILY plan. The people gave us a good hearing and several expressed the hope that they could soon adopt it.

Copiah County's Record readers are listed as follows: ANTIOCH 17, Bethlehem 1, CRYSTAL SPRINGS 291, GALLMAN 18, GEORGETOWN 46, Hazlehurst 16, Macedonia 7, PILGRIM'S REST 13, Pleasant Hill 2, ROCKPORT 5, Sardis 8, Spring Hill 11, Strong Hope 14, Wesson 8, Zion Hill 3, Damascus 1, Pine Bluff 2, SMYRNA 20.

BENTONIA

Pastor Kitchings and Sunday School Superin- tendent Cooper have promised to make Bentonla a Standard Sunday school during 1941. Step No. one was to have a study course and we were invited to teach "Building A Standard Sunday School." We enjoyed working with these good people and their interest was inspiring. A weekly teachers' meeting was started and Pastor Kitchings outlined tentative plans for adding Sunday school rooms.

Several Yazoo county churches in recent months have adopted the EVERY FAMILY plan and subscribers from that county are listed as fol- lows: ANDING 16, BENTONIA 53, BETHLE- HEM 18, BLACK JACK 50, CONCORD 24, EDEN 14, HEBRON 36, HOLLY BLUFF 1, OGDEN 23, PROVIDENCE 39, SATARTIA 12, Yazoo City 13, R. 1, Valley 1, Melrose 1.

DUNAWAY'S GAVE US LUNCH

The Baptist pastors of Lebanon Association and the Baptist Record and greatly indebted to Dunaway's Cafe of Hattiesburg. At the March meeting which included the Baptist Record and Annuity Board Conference, Dunaway's invited

those present to have dinner as the guests of Dunaway's. By the way some of the boys ate as though they were eating dinner and supper. We eat regularly at Dunaway's in Jackson, and were expecting a good dinner and were not disap- pointed. Baptists visiting in Hattiesburg can cer- tainly get their money's worth at Dunaway's.

LET YOUR SENATOR AND CONGRESSMAN KNOW HOW YOU STAND

Hon. Pat Harrison,
Senate Office Building,
Washington, D. C.
Dear Sir:

I hope that you will give careful consideration to Senate Bill 860, the purpose of which is "to provide for the Common Defense in relation to the sale of alcoholic liquors to the Land and Navy forces of the United States, etc." It is useless to spend billions to enlarge our Army and Navy and then sit idly by and see the liquor force's helping to incapacitate and diminish the vigor of many of our soldier boys. Frankly, I detest Hit- lerism, but I also detest the thing that will make drunkards of our boys.

Sincerely,

A. L. Goodrich,
Circulation Manager

CENTRAL BAPTIST CHURCH McComb, Miss.

The Central Baptist Church of McComb and the pastor, the Rev. Fred B. Bookter, cordially welcome the State Woman's Missionary Union Convention to McComb April 1 through 3rd.

We welcome you to our city, homes and church- es, and to our hearts.

The Central Baptist Church was organized September 25, 1921, with the Rev. J. H. Lane as pastor. The church began with 63 charter mem- bers and built a brick church building at a cost of \$25,000.

Since 1921, the church has grown steadily and now has a membership of 490 and is free of building indebtedness. The church is thoroughly organized with John McFadden as Sunday School superintendent, Jim Parnell as B. T. U. director, Will Robertson as Brotherhood president, and Mrs. H. D. Kendall as president of the Woman's Missionary Union.

The church has adopted the every family plan for the Baptist Record which will begin March, 1941.

The church is adding a substantial sum each month to the building fund in view of erecting a new church building.

Deacons of the church are J. J. Haley, J. A. Hunt, George Williams, D. J. Williams, John Mc- Fadden, Jim Parnell, Hallie Kendall, T. L. Hunt, M. L. Foster, Jim Robertson, Lawrence Johnston, J. A. Goza, and Ellis Kendall.

Rev. Fred B. Bookter.

We are in receipt of literature of the "Youth Committee Against War" calling for a "strike." If this is a sample of their intelligence they ought to be confined in some sort of "bughouse."

This effort to provide "food for the small de- mocracies" is too much like feeding a tape worm. We believe in feeding the hungry, but these folks need first of all to get rid of the parasites which are destroying their lives.

This has resulted from the repeal of the 18th Amendment to the Constitution of the United States: In recent years there has been a steady increase in alcoholism and of forms of insanity caused by it, as may be seen from the number of cases during the past five years (fiscal years end- ing June 30th) admitted to the mental hospitals under the jurisdiction of the California Depart- ment of Institutions: in 1935, 831 cases of al-coholism and of forms of insanity caused by it were admitted; in 1936, 1,022 cases; in 1937 1,-353; in 1938, 1,421; and in 1939, 1,546. Since June 30, 1939, a further increase has been noted, and at the time of this writing nearly one-third of all the admissions to our seven mental hos- pitals are alcoholic cases.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

HOME BOARD OFFERINGS INCREASE THIRTY PER CENT IN FEBRUARY

Home Mission Board receipts in February, according to the treasurer's report, shows an increase of 30% over the same month last year.

It is significant that this increase came largely through the regular channel of offerings, the Cooperative Program, receipts in February, 1941, from this source being \$3,897.34 above Cooperative Program offerings to Home Missions in February, 1940.

Itemized receipts reported by the treasurer are as follows:

Cooperative Program	\$18,374.1
Hundred Thousand Club	4,214.58
Annie Armstrong Offering	32.40
Designations	1,107.29
Total	\$23,728.88
Total, Feb., 1940	\$18,195.22
Increase (30%)	\$ 5,533.66

YOUNG PEOPLE'S REVIVAL IN HOUSTON

More than fifteen Mexican young people accepted Christ in a week of simultaneous meetings in the First Mexican Baptist Church and the Central Mexican Baptist Church of Houston, Texas.

Rev. Loyd Corder, new city missionary in Houston, led the meetings and preached in the Central Church.

The three Mexican Baptist Churches also cooperated with all other Baptist churches in the city another week for simultaneous B. T. U. training courses.

Plans are being made, according to the city missionary for a united Sunday School Training Course for Sunday school workers from all of the Mexican churches and missions of the city in about a month.

Beginning June 23 the Mexican Baptist Convention of Texas is to meet in Houston. Plans are being made to receive the greatest crowd in the history of the convention.

MISSION LEADER RECUPERATING

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, is now in Florida recuperating from an attack of influenza suffered for the past few weeks.

JUNIOR COLLEGE ENTHUSED BY VISIT OF MISSION WORKER

In a week of special study and Bible conferences at North Greenville Baptist Academy and Junior College, Tigerville, S. C., Dr. Noble Y. Beall, field secretary of the Home Mission Board, rendered invaluable help, according to testimonies of leaders and students at the college.

Speaking at chapel each morning, Dr. Beall challenged the attention of all present as he discussed the race problem and interpreted the Christian attitude toward one's fellow man.

Following chapel, the field secretary discussed with the ministerial group the tasks, opportunities, and problems of a minister of the Gospel.

Each evening Dr. Beall taught from the book of Ephesians.

"Dr. Beall's visit to our campus will long be remembered," writes one student. "We began to learn things and accomplish something definite from the first day of his visit."

TWO CUBAN MINISTERS ORDAINED

Two young Cubans were ordained to the ministry at Marti in special services recently, and a new church organized.

Both of the new ministers have already been doing considerable mission work. Anibal Espinosa has been working in the mission at Jovellanos and

Miguel A. Calleiro, Jr., has been a volunteer for work at Marti.

Eight pastors took part in the ordination, including Dr. M. N. McCall, superintendent of work on the island.

At the same time of the ordination the mission at Marti was organized as a church. The mission at Jovellanos has since been organized into a church also. The province of Matanzas thus gains two new ordained workers and two new churches.

DEAF CLASS OBSERVES ANNIVERSARY

The deaf class in the First Baptist Church of Houston, Texas, recently observed its seventeenth anniversary.

Of approximately 250 deaf people in Houston, some forty-five are members of the First Church. Twenty-two have been baptized in the past year. Some others hold membership in various churches.

Rev. C. F. Landon, Home missionary, has just organized a "silent" department in the training union for these people. Around thirty-five are attending the newly organized group.

MISSION BAND PLANS WORK

A mission band recently organized in Opelousas, La., is making plans for extensive work in their vicinity.

One group of workers will hold cottage prayer meetings in homes in the vicinity. Another group is planning to work with the under-privileged in the town; and still another will work with the colored people.

"We pray that the Lord will help us to carry out this program," writes Miss Vena Aguillard, Home Board missionary on the field.

SEMINOLES LISTEN TO THE WORD

As many as fifty and sixty Seminoles are now attending services in one of the camps where Rev. Willie King, missionary, preaches every Sunday afternoon in Okeechobee, Fla.

Brother King writes that there has been much less drunkenness during the past year and that now he goes freely among the people and talks about Jesus and the Bible and they listen carefully.

Some of the people have asked for a meeting place. Although the Government does not permit outsiders to build on the reservation, the Indians themselves may build if they desire.

Two Seminoles who were ready for baptism died before they were baptized, but two others are waiting for baptism and are attending services regularly with great interest.

OUR GREATEST RESPONSIBILITY

By Noble Y. Beall, Field Secretary

The importance of our cooperative work with the Negroes appeals to all thoughtful people for there are in this country some twelve million Negroes, more of whom live in the South and are closely identified with Baptists. They work for white people in every type of industry, keep thousands of our homes, trade in our stores, pay tax on large holdings, loyally support every phase of our government. They have made rapid progress educationally in recent years. Unfortunately, their religious leaders have not kept pace with them educationally. On that account, many of the younger and better educated Negroes are drifting away from the church. Many of the younger generation are coming under the influence of subversive agencies. The Negro Baptist leadership recognizes the situation, and is desirous that there should be an adequately trained ministry and leadership.

Considerable progress has been made in the last few years along the line of training the Negro ministry and leadership. We now have teachers in twenty of the best schools in the

South open to us. We are reaching some ten thousand students in these institutions. We reach some five thousand ministers and workers in addition to the students through institutes for in-service and under-privileged people. But we are merely touching the problem. We are not doing what we should do. Southern Baptists are concerned here because so many Negroes are Baptist.

Southern Baptists allocate one per cent of the Cooperative Program receipts for the American Baptist Seminary, Nashville, which amounts to about ten thousand dollars per year. This school reaches about 125 students each year. The Home Mission Board allocates less than two per cent of its budget to Negro work. This amounts to less than ten thousand dollars per year. Every one familiar with educational problems in this country, knows that it is absolutely inadequate; that we cannot hold our own in this way; that there is no greater demand upon the receipts of our Board; that it is folly for us to neglect these people. Under our present system, we spend from two hundred and fifty dollars to two thousand dollars in eleven states. We should spend from five to ten thousand dollars in each of the Southern states.

In one state we allocate five thousand dollars to a school of less than one hundred students of a language group; in that same state we allocate five hundred dollars to a school of more than five hundred Negro students. In another state we give twelve hundred dollars to a school of a race group which has less than thirty students; in that same state we give five hundred dollars to a Negro school with a total enrollment of more than seven hundred. In a state with more than half of its population Negro, we allocate five hundred dollars. The total budget for the twenty schools with which we are cooperating is more than one million dollars annually. We give ten thousand dollars to help meet the budgets. This is only a small part of the total budget. Under such conditions as these, it is impossible for us to impress the young, intelligent Negro that we are taking the matter of his Christian education seriously.

The Southern W. M. U. allocated less than one thousand dollars for work with the Negroes this year. Six hundred dollars goes to help two teachers in Selma University (this amount designated by Alabama W. M. U.); three hundred and sixty dollars allocated for a supplement to a teacher-missionary's salary in Benedict College (this amount designated by South Carolina W. M. U.) During the past five years the W. M. U. has decreased its allocation for work with the Negroes more than four thousand dollars.

It would seem that enlightened intelligence, to say nothing of missionary passion would enable us to do better, but we seem to think the Negro is naturally Christian and Baptist. We could not be more mistaken. Catholicism appeals to the nature of a Negro more than the Baptist faith. The Catholic church has come to realize this fact, and is making a strong appeal for the Negro, spending hundreds of thousands of dollars in missionary work among the Southern Negroes. The day will come when we as Baptists will recognize that fact. About eighty-five per cent of our present Home Mission budget is expended in an effort to reclaim people from Catholicism. The only racial or language group in the South not in the hands of the Catholics is the Negro race. Proportionately, we are doing less to save the Negro from Catholicism than any other race among us. The day will come when we shall have to pay doubly for this shortsightedness, if we continue to neglect this great group of people, who now respond encouragingly to every effort in their behalf on the part of Southern Baptists.

Pastor C. J. Olander and the church at Tchula were happy to receive ten new members Sunday at the regular services, five of them by baptism. The house was filled morning and evening. The Sunday school was the largest since the railroad shops were moved away. There were 54 at the B. T. U. meeting.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I

A keyhole vision of His work in the journeyings of a week:

Sunday—down to Pascagoula Sunday morning. Had hardly cut the motor to the car before Pastor Day and two fine laymen had us enroute to see a new housing project—700 two-family homes one mile away. What will Mississippi Baptists do about this opportunity. Then, we came back by a mission. Saw new house being erected for it.

At services of worship—house filled, chairs packed aisles and two by letter, and two for baptism. We have seen no more challenging situation. Brother Day and his people are greatly concerned. Isa. 58.

At night saw great hour, First Baptist Church, New Orleans. Deacons file in ahead of Pastor Grey and occupy front pews. Great sight.

Monday—Baptist Bible Institute Homecoming. Good to see faculty members, students and visitors. What a blessed institution!

Tuesday—house filled at State Sunday School Convention. Large interest manifest.

Wednesday—in office and in evening to Columbia for Countywide meeting. Pastors present. House almost filled. Pastor Winstead presiding.

Thursday—in office during morning. Spoke to Clinton W. M. S. on "Baptist Work in Cuba." Loyal group. At night down to Summerland. Rain! Rain! Rain! But Pastor Carter and some of his loyal folks were present. Good to be back.

Friday—in office. In evening to B. S. U. banquet at Raymond. Unusual fellowship between church leaders, faculty and students. Pastor Wallace present. Good hour of fun, fellowship, feeding and then message "Into Each Life Some Rain Must Fall."

His work goes on apace in many places. We are heartened by what we see. Doxology!

II

We get INVITATIONS and invitations! As a pastor many invitations came as follows: "Brother pastor, come to see me SOMETIME." Well, "sometime" we made it.

Other invitations came as follows: "Brother pastor, we want you around home TOMORROW EVENING about eight o'clock. We are having a prayer meeting in our home." The pastor was always present if at all possible in response to such an invitation.

Other definite invitations came as, "Brother pastor, we want you and the family for dinner Sunday." We usually found it possible to please the people.

Now we get INVITATIONS and invitations! "Come and see us sometime, Brother Secretary." We will, as soon as possible.

But so many have asked us to come at definite dates our hands are more than "full."

We are dated every day for eight weeks allowing a few hours along in the office. Every Sunday through May is taken with some dates beyond that.

A Secretary never had a finer more cooperative group of men and women in Christ Jesus to work with. They are worth a fellow's working himself "to death" for. Doxology!

III

Two good proverbs:

"A merry heart doeth good like a medicine." Prov. 17:22.

"A man that hath friends must shew himself friendly." Prov. 18:24.

Others good to remember, Prov. 6:16-21.

IV

"Prepare ye the way of the Lord." Important! Of great value! In revival preparation!

Prayer, Prayer meetings, Publicity, Visitation, House to house, Person to person announcement, Andrew Club, Study in personal soul-winning, Sermons in spirit and sphere of evangelism, census, enlistment groups, deacons, Sunday school, Training Union, W. M. U., Brotherhood, School, preaching, music, singing. "Prepare ye the way of the Lord."

V

Through the years we have played various games for the sheer "love of the game." How it does destroy the joy of a game when someone continuously and deliberately refuses to play according to the rules of the game. They deliberately "foul." They want to win at all costs—even that of fair play and good sportmanship.

In the church and denominational games we find the same to be true. Just belonging to a church, or being in a place of denominational leadership does not change our natures.

We find most "players" desiring to go forward with the game in the finest of spirit. What a great crowd they constitute! How glorious it is to work with them! They help make us and the game.

About "one in ten thousand," however, would take the joy out of life by their discords.

In the local church the devil seemed always to have around one or two out of hundreds who didn't want to play the game according to the rules of the game.

Maybe the Lord uses them to test us and to strengthen us. Let us be sure we pass the test!

VI

Some time ago we were privileged to be in the fine J. M. White home, West Point, during a series of services. It is one of our best. Brother Hearn, father to Mrs. White, was a great layman. Typical of his interest in the Causes of Christ, we saw two certificates he had taken.

When Baptist life in the U. S. A. was 100 years old, he made a donation to the Southern Seminary and another to Mississippi College. Certificates were awarded. They are a bit faded, but cherished.

Years after our debts are retired, Now Club Certificates of participation may be cherished by man.

VII

The following excerpts from a letter by brother N. L. Roberts of Weatherford, Texas, are self-explanatory and appreciated: "May I tell you how a Texas Baptist Church has been blessed by trying the plans for the Church Loyalty Emphasis that you published in *The Baptist Record* some months ago? Seeing what you suggested as the proposed plan for this effort, I decided that I wanted the North Side Baptist Church, of which I happen to be pastor, to try out the plans that you proposed. So after presenting the plans to our church officers, the church was led to adopt the plans, and on January 2nd they began the preparation period. We used February, March, April as the three months for this effort, climaxing it with an eight-day revival that began the last Sunday in April and closed the first Sunday in May.

During the 2 years 4½ months that I have served as pastor of this church, we have paid 50% of the church debt, had 109 additions to the church, increased our gifts to missions 100%, and the enrollment and attendance of the Sunday school 36%.

Your suggestion about Church Loyalty Emphasis helped us a great deal, and I want to thank you for putting it in *The Baptist Record*."

Dr. Walter O. Lewis, Secretary of the Baptist World Alliance, with headquarters in Washington City, sailed on the "Exeter" March 8th for Europe. He goes to Switzerland that he may contact Baptist leaders in nearby countries. He hopes to be back in America in time for the meeting of the Southern Baptist Convention in Birmingham, Ala., in May. May the Lord preserve him through dangers seen and unseen.

THE WISE MEN'S WAY

—O—

We've asked our statesmen how to steer.
We've quizzed our magnates, too.
We've called on scientists to clear
The path to lead us through.

We've turned to many an ancient tomb
In quest of wisdom's ways,
To Egypt's lore, to Athens, Rome,
And old Judean days.

We've queried monk and seer and sage
For light to guide our feet,
The master minds of every age,
In each sublimest seat.

We've begged a gleam of warriors bold,
Of peasants and of kings,
Of god-like architects of old,
Of words with Delphic wings.

With every type, of every trade,
We've counseled and conferred;
But every answer men have made
Has been confused and blurred.

The master minds have hung their heads.
Their magic tongues are mute.
The super-man is torn to shreds,
His pomp of small repute.

We tremble on the dizzy brink.
Our hearts within us fail.
The future frowns, as black as ink.
Life seems a tragic tale.

But from a barn in Bethlehem,
Three Wise Men take their way.
They bear to all mankind with them
Deliverance for our day.

Their eyes have seen a baby's smile
And by that lovely light,
The Wise Men travel, mile on mile,
And sing by day and night.

Like these, to Him we, too, must turn,
Led by His star above,
If we, like these, this truth shall learn,
LIFE'S PERFECT PATH IS LOVE.

—David E. Guyton

Blue Mountain, Miss.

—BR—

MAKING MARTYRS NEEDLESSLY

—O—

We have a feeling of discomfort and concern over the nation-wide attempt to repress "Jehovah's Witnesses" by law. A series of bills aimed at this sect are before the Pennsylvania legislature. In Massachusetts and New Hampshire, judicial decisions have been rendered aiming to outlaw the pamphleteering of the "witnesses." In Illinois, a definite attempt to deny civil rights to "Jehovah's Witnesses" has been instigated. While we are not in the least sympathetic with what to us are the senseless beliefs of this sect, we look with grave concern on these intolerant legalities which aim at its suppression. Those who are advocating them had better know that they are setting precedents which at some future time might be employed in reverse action. The American way is to allow freedom to propagate one's view—even heresy—so long as we do it with respect to public decency. If a man is heretical, freedom of speech and press allows you to tell him so. It is thus truth prospers. We do not believe "Jehovah's Witnesses" would be a fraction so numerous if they had not been so violently treated. Their beliefs are so patently false that even the ignorant proselytes they win will shortly find it out. But as long as they are persecuted, they will think they are martyrs and continue to thrive.

—Watchman-Examiner.

—BR—

San Antonio, Texas, invites the Southern Baptist Convention to meet in this city of Southwest Texas for its 1942 session.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

All Baptists to McComb Welcome—State W. M. U. Convention, April 1-3



MRS. NED RICE

Mrs. Ned Rice, President of our State W. M. U., who will preside at our Convention.



MISS MATHER

Miss Juliette Mather, Young People's Secretary of the South, one of our special speakers at the Convention.

PROGRAM FOR THE STATE W. M. U. CONVENTION AT McCOMB APRIL 1-3

Theme—"The Day is at Hand."
First Session, Tuesday evening—7:15.

Tuesday Evening

Meditation: The Lord is in His Holy Temple—
Let all the Earth Keep Silence before Him."
Hymn: Hail to the Brightness of Zion's Glad Morning.
Prayer
Devotional: Rev. Wyatt Hunter
Special Music—By the Choir of First Baptist Church.
Greetings: Mrs. Wyatt Hunter
Response
Organization and Appointment of Committees.
Announcements
Special Music: By the Choir of First Baptist Church.
Offering: Missionary Library Fund and Convention Expense.
The Light in the East: Rev. Leo Eddleman, Palestine.
Special Music.
Women and Missions: Miss Blanche Sydnor White, W. M. U. Executive Secretary of Virginia.
Missionary Benediction

Wednesday Morning

8:45 to 9:20—Hallowed Be Thy Name—Mrs. Owen Cooper.

9:30—Meditation: The Lord is in His Holy Temple.
Hymn: Come Women Wide Proclaim.
"The Day is at Hand"—Mrs. J. H. Ware
Prayer
Recognition of Visitors, Missionaries and Other Guests.
Election of Nominating Committee
Forward to Victory: District Chairmen and Co-workers.
Faithful Stewards: Dr. D. A. McCall.
Recordings of 1940:
—Office Secretary, Miss Nettie Ree Traylor

—Young People's Secretary, Miss Edwina Robinson
—Executive Secretary, Miss Fannie Traylor
"Our Call to Courage"—Mrs. Ned Rice, State W. M. U. President.
Announcements
Quartette: "Others," Mississippi College Co-Eds
That Thy Way May be Knock—Miss Juliette Mather, Young People's Secretary of the South.
12:30—Missionary Benediction

Wednesday Afternoon

2:00—Meditation: The Lord is in His Holy Temple.
Hymn: Jesus Shall Reign
Scripture Reading: Mrs. G. W. Riley
Prayer
Reading of Minutes
Announcements
Beacon Lights from Home and Foreign Mission Fields:
—Rev. Clovis Brantley, Rescue Mission
—Miss Gladys Keith, Good-Will Center
—Miss Mollie Cohen, Jews; Miss Auris Pender, China.
Alternate Beats of the Same Heart: Miss Blanche Sydnor White.
Missionary Benediction

Wednesday Evening

7:15—Meditation: The Lord is in His Holy Temple.
Hymn: O Zion Haste.
The Day is at Hand: Mrs. J. H. Ware.
Special Music: Quartette
Announcements
"The Way of Missionary Education"—Miss Juliette Mather.
"The Day is at Hand—Look—Lift"—Young People of McComb Missionary Benediction.

Thursday Morning

8:45 to 9:20—
"Hallowed Be Thy Name"—Mrs. Owen Cooper.
9:30—Meditation: "The Lord is in His Holy Temple."

Hymn: Lead On O King Eternal
"The Day is at Hand"—Mrs. J. H. Ware.
Prayer
Orphanage: Mrs. W. G. Mize
Hospital: Mrs. Karenzo Gilfoy
"In Memoriam"
Our Scholarships: Mrs. A. J. Aven
Symposium of State Workers:
—Mrs. D. M. Nelson, Margaret Fund
—Mrs. A. L. Goodrich, Personal Service
—Mrs. W. A. Bell, Mission Study
Mrs. J. H. Street, Stewardship
—Mrs. J. L. Johnson, Training School.
Reports of Committees:
Credentials
Resolutions
Courtesy
Nominating
"The Way Out"—Miss Blanche Sydnor White.
Missionary Education

—BR—

SOUTHSIDE BAPTIST CHURCH McComb, Miss.

—O—

The Southside Baptist Church with the pastor, R. R. Jones, extends a hearty welcome to our State W. M. U. Convention—April 1, 2, 3, 1941.

The Southside Baptist Church of McComb, Mississippi, was organized in 1903, by Rev. S. W. Sibley, who was at that time pastor of the First Baptist Church. There were twenty-three charter members who began at once to work for a church building. In a few months they erected a small frame structure which seated about three hundred people.

Since its organization, only four pastors have served the flock. These are Rev. J. P. Hemby who served one year, Rev. J. H. Lane resigned after serving two years and was followed by Rev. D. W. McCloud who was a student at Mississippi College and who resigned after one year to re-enter college. From then until 1912, Rev. J. H. Lane was pastor of both Southside and East McComb churches, after which he served as full-time pastor until the close of 1921. On January 1, 1922, Rev. R. R. Jones took charge of the field and is now in his twentieth year. Since his coming to Southside, a nice pastor's home has been built and a modern church building erected of concrete and stucco at a cost of \$20,000. The auditorium seats 600 and the basement will take care of 350 in Sunday school and B. T. U. work. Good work is being done along all lines.

We welcome the Convention.

—R. R. Jones, Pastor.

—BR—

Rev. R. J. Howse, a brother of Rev. W. L. Howse of Jackson passed away recently from his home in Oklahoma. He had for 30 years been a missionary to the Indians, many of whom attended his funeral in a body.

While Main St. Church in Hattiesburg is worshipping in the school building on account of the church house being destroyed by fire, they are carrying on the work. "A Crusade of Christian Progress" is being carried on for five weeks under a committee of fifteen with Dr. Roswell G. Lowrey as chairman. They have called in 35 helpers. They found that a similar crusade last year put new life into the church work, and all the members were helped. Pastor J. A. Barnhill fits his messages to the work of the crusade each Sunday. They have in cash and subscriptions already \$20,000 on the new building fund.

The Baptist Record

Published every Thursday by the
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Board

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Jackson, Mississippi

D. A. McCall, Executive Secty.
P. I. Lipsey, Editor and Bus. Mgr.
A. L. Goodrich, Cir. Manager

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
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729 Park Drive, N. E., Atlanta, Ga.

BENJ. FRANKLIN ON DEATH

"... we are soon to follow ..."

Philadelphia

I condole with you. We have lost
a most dear and valuable relation.
But it is the will of God and nature,
that these mortal bodies be laid
aside, when the soul is to enter into
real life. This is rather an embryo
state, a preparation for living.

A man is not completely born un-
til he is dead. Why then should we
grieve, that a new child is born
among the immortals, a new member
added to their happy society? We
are spirits. That bodies should be
lent us, while they can afford us
pleasure, assist us in acquiring
knowledge, or in doing good to our
fellow creatures, is a kind and be-
nevolent act of God. When they be-
come unfit for these purposes, and
afford us pain instead of pleasure,
instead of an aid become an encum-
brance, and answer none of the in-
tentions for which they were given,
it is equally kind and benevolent,
that a way is provided by which we
may get rid of them. Death is that
way. We ourselves, in some cases,
prudently choose a partial death. A
mangled painful limb, which cannot
be restored, we willingly cut off.
He who plucks out a tooth, parts
with it freely, since the pain goes
with it; and he, who quits the whole
body, parts at once with all pains
and possibilities of pains and dis-
eases which it was liable to, or cap-
able of making him suffer.

Our friend and we were invited
abroad on a party of pleasure, which
is to last for ever. His chair was
ready first, and he is gone before us.
We could not all conveniently start
together; and why should you and I
be grieved at this, since we are soon
to follow, and know where to find
him?

B. Franklin.

IN MEMORY OF JAMES H. GRAY

We were so happy until God took
you away from us, seven months ago
today; though it seems much longer.
You left a vacancy in our lives,
but you are still in our hearts. We
bow our heads and hearts to the will
of God, and shed our tears in silence.
Heaven will be sweeter for your be-
ing there.—Mrs. Earl Gray.

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A Program Of Perseverance

GETTING A GOOD READY

"There is no defeat for a cause
well pushed, if it is right"—J. B.
Gambrell. Mississippi Baptist Now
Club Associational Chairmen are
calling meetings for this week and
next. To the meetings will come
pastors, church chairmen, church
chairwomen, and other leaders, to
discuss plans for the debt-paying
campaign in their respective Asso-
ciations.

M. P. L. Berry, Clinton, county
chairman, will preside at the Hinds
County meeting, First Church, Jack-
son, March 22, at 10 a. m. Mrs. J.
P. Harrington, Jackson, is the As-
sociational Chairwoman.

J. S. Tillman, Hazlehurst, Chair-
man for Copiah Association, will
preside at the Associational meet-
ing at First Church, Hazlehurst,
March 22, at 2 p. m. Mrs. George P.
White, Hazlehurst, is Associational
Chairwoman.

O. S. Sanders, Chairman for War-
ren County, will preside at the meet-
ing for that county, at First Church,
Vicksburg, March 24, at 7 p. m. Mrs.
J. C. Grenos, Vicksburg, is County
Chairwoman.

E. C. Lane, Flora, Chairman for
Madison Association, will preside at
the Associational meeting at First
Church, Flora, March 25, at 10 a.

m. Mrs. E. A. Sigrest, Flora, is the
Associational Chairwoman.

Robert I. Martin, Benton, Chair-
man for Yazoo Association, will pre-
side at the Associational meeting at
Yazoo City Baptist Church, March
25, at 2 p. m. Mrs. W. L. Wilson,
Vaughan, is the Associational Chair-
woman.

H. W. Mangum, Mendenhall,
Chairman for Simpson Association,
will preside at the Associational
meeting at Mendenhall Baptist
Church, March 26, at 10 a. m. Mrs.
L. E. Robinson, Magee, is the Asso-
ciational Chairwoman.

H. W. Roberson, Brandon, Chair-
man for Rankin Association, will
preside at the Associational meeting
at Brandon Baptist Church, March
26, at 2 p. m. Mrs. Watts Webb,
Florence, is the Associational Chair-
woman.

John D. Davis, Greenville, Chair-
man for Deer Creek Association,
will preside at the Associational
meeting at the Baptist Church, Hol-
landale, March 27, at 10 a. m. Mrs.
J. F. Scull, Hollandale is the As-
sociational Chairwoman.

W. B. Alexander, Jr., Cleveland,
Chairman for Bolivar Association,
will preside at the Associational
meeting at the Baptist Church,

Cleveland, March 27, at 7:30 p. m.
Mrs. D. R. Bowen, Cleveland, is the
Associational Chairwoman.

Will Price, Inverness, chairman
for Sunflower Association, will pre-
side at the Associational meeting at
the Baptist Church, Indianola,
March 28, at 10 a. m. Mrs. H. K.
Sledge, Sunflower, is the Associa-
tional Chairwoman.

A. T. Engel, Schlater, Chairman
for Leflore Association, will preside
at the Associational meeting at the
First Baptist Church, Greenwood,
March 28, 7:30 p. m. Mrs. J. C.
Hayes, Greenwood, is the Associa-
tional Chairwoman.

Rev. L. D. Sellers, Carrollton,
Chairman for Carroll Association
will preside at the Associational
meeting at the Baptist Church, Car-
rollton, March 29, 10 a. m. Mrs. J.
H. Williams, Carrollton, is the As-
sociational Chairwoman.

P. H. Williams, Lexington, Chair-
man for Holmes Association, will
preside at the Associational meet-
ing at the Baptist Church, Lexing-
ton, March 29, at 2 p. m. Mrs. C.
M. Bryan, Pickens, is the Associa-
tional Chairwoman.

"Great deeds become a great peo-
ple."—Geo. W. Truett.

HOLCOMB BAPTIST CHURCH

To All The Families:

THE BAPTIST RECORD is com-
ing to you because your pastor feels
that no greater supplement can be
made to the messages he endeavors
to bring and the visits he makes from
month to month than to have this
paper come to you each week.

In it you will find information
that every Mississippi Baptist should
know. There are items from differ-
ent churches and pastors which will
enable us to become better acquaint-
ed with our neighboring brethren and
the work they are doing. Reports
from and on the Home, Foreign, and
State Mission efforts will educate us
as to the needs and progress of the
work to which we should all give
support. The editorials included in
each issue will prove blessings to
everyone who reads them. For the
inspiration of your souls it is not
lacking in sermons and Bible dis-
cussions and interpretations. Let
the children of your home have a
look at it, for they too are encircled
in its interests—how Christ-like.

I trust that within a few weeks
you will become so attached to the
RECORD that you will not be will-
ing to part with it. In the meantime
I shall be glad to explain to you
the Every Family Plan which you
will notice mentioned in it now and
then. Or, better still, if you like
we will invite brother Goodrich, our
circulation manager, around to dis-
cuss it with us.

May HIS cause prosper in HIS
church.

Wm. F. Garner

PONTOTOC

We have just completed a very
successful Baptist Training Union
Study Course in the Pontotoc Bap-
tist Church. There was an average
attendance of 85 with 75 meeting
requirements for awards on the clos-
ing night. Others will meet the re-
quirements within a few days. Mem-
bers of the W. M. U. circles served
supper each night.

The faculty members consisted of
Miss Doris Hamilton who taught
Bible Heroes to the Juniors; Rev.
R. L. Ray, Jr., who taught Training
in Christian Service to the Inter-
mediates; Dr. B. B. Hilbun who led
the Seniors in a study of Training
in Church Membership; and seven of
the adults took turns in a study of
Our Doctrines in the Adult Union.

Two unusual things can be said of
this study course. The enrollment
for the study course was 127 which
was more than the previous Train-
ing Union enrollment. The second,
the chief of all joys, a fine young
man was converted and presented
himself as a candidate for baptism
last night.

The date for our revival meeting
has been set for July 6. Our beloved
secretary, brother D. A. McCall, will
be the preacher and brother Fred

Scholfield of Laurel will direct the
music.

Two people were received for bap-
tism at the evening services, Sun-
day, March 16.

A would-be motorist was being ex-
amined for driver's license.

Investigator: "And what is the
white line in the middle of the road
for?"

Applicant: "For bicycles, I sup-
post."

AUDITORIUM
Thursday, March 27
MATINEE & NIGHT
2:00 8:00

Passion Play
LUTHERAN VERSION
SPOKEN IN ENGLISH

Featuring
JOSEF MEIER
WORLD FAMOUS
CHRISTUS PORTRAYER

WITH A
CAST OF 100
The Greatest Drama of All Times
Indorsed by the Clergy and Educators
NOT A MOTION PICTURE

Admission (Tax Inc.)
Night: \$2.40, \$1.80, \$1.20, 90c, 60c
Matinee: Students 30c
Adults \$1.80, \$1.20

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Sunday School Lesson

Prepared by
Bracey Campbell

Lesson for March 23 THE GREATEST TRAGEDY OF THE AGES

Bible Texts: Luke 22:39-23:56

I. The Climax of the Greatest Life.

The passage which we are studying now contains account of the greatest of all tragedies. At the age of twelve, He had said in the temple, "I must"; and every public act of His from that fateful day was performed in the consciousness of a divine compulsion. The thing that He must do had shaped and fashioned His actions all the years of His pilgrimage here. And now He had reached the climax in which He must meet the demand of the last and most awful must. The Son of man must be crucified. This was the final great load beneath which He must set His shoulder, the final agony in which He must extend His strength to the last mite of it, the last and final proof of a love that was stronger than life, a love that could endure death and rob the grave of its victory. And this climax was a tragedy which occupied a week in the action, a week concerning which more has been written by those who wrote God's account of it than has been written of all the other years and weeks and days of His life.

II. Chief Actors.

1. The Multitude. (Matt. 27:15-26; Mark 15:6-15).

These were the fickle people. They were of course the least to blame in His death; because they followed the voice of their leaders. Being ignorant, as multitudes generally are, the multitudes here were played upon and used by those who knew what the multitudes did not know and used the multitudes to work their bidding.

Only a short time ago, the multitudes, the same multitudes, were crying Him a welcome to the city, waving palm branches, and shouting for joy at His coming. Now, only a little while, and they are crying, "Crucify! Crucify Him." They did here but illustrate the fact that ignorance leaves a man at the mercy of the man who knows. In both instances, the multitudes did what they were led to do, and thought they were doing right.

2. The Jewish Leaders.

The chief priests, the scribes, the elders of the Jewish people. They had a real controversy with Jesus. Their aims ran counter to His, their interests were threatened by His preaching and His practice, and these conflicts of aim and interest made them His deadly enemies.

They and He interpreted the Bible differently. They believed in the Messiah; but their interpretation of the Old Testament scriptures led them to an entirely different conception of the Messiah than the one He tried to persuade them to accept. They looked for a conquering hero on the tented field who would lead an army of liberation against the enemies of their independence, smite their enemies with the sword, and

restore Israel to her former grandeur, and enhance that grandeur immeasurably. Instead of this, here was a pretending Messiah who presented Himself as meek and lowly in heart, wearing the yoke of obedience to His Father's will, and arguing that true grandeur for men and multitudes lay along the path of perfect peace with men, in harmony with the will of the Father.

These Jewish leaders waxed fat at the expense of the multitude; Jesus would have the leaders of a people to serve the people and strive to promote their spiritual prosperity. In the pursuit of this aim, He drove the traffickers and the money changers from the temple courts and thus threatened to curtail considerably the income of these leaders.

The leaders of the Jewish people worshipped after a form in which there was very little of the reality of a vital godliness; Jesus pierced the mask of hypocrisy and shallow acting behind which these leaders moved, and denounced them for a bunch of play-actors and insincere ritualists. These leaders were not deceived at all; they saw in Jesus an antagonist who, should He have His way, would ruin them by depriving them of their chief source of ill-gotten gains, and would lay bare their summing before the whole people.

The recourse of these leaders then, was to kill Jesus, so as to be rid of Him. And this they set about to do at any cost.

A number of Jewish friends are just now industriously seeking to acquaint one and all with the fact that Jesus was not put to death by the Jews, but by the Romans, and that the Jews were in no measure responsible for His death. No Jewish hammer smote a nail through the hands or the feet of Jesus. The Jews were not His executioners. The Roman government, of which the Jewish land was then a dependency, had deprived the Jews of the authority to inflict the death penalty. But it was their clamor, coupled with a threat to denounce Pontius Pilate to the emperor at Rome, which drove Pilate to give order for the execution of Jesus.

3. Pontius Pilate.

He was a time-serving politician, anxious only to retain his office, concerned only with maintaining his feeding place at the public trough. He knew, in this case, at least, what was right, and He would have been glad in this instance to do it, but he could not afford to antagonize these Jewish leaders, lest they denounce him to the emperor and thus encompass his political ruin.

Pontius evokes my pity. He was convinced that Jesus was a good man, if not much more, and would have saved him, would gladly have allowed Jesus both His life and His freedom, had it not been that self-interest hedged him in. He tried in these ways to save Jesus:

(a) Proposed that they should judge and execute their judgment upon Him (John 19:6).

(b) Sent Him away to Herod, thinking Herod would pass judgment, and thus relieve Pilate.

(c) Tried to pardon Him according to the custom of pardoning one

prisoner at the season of the Pass-over.

(d) Suggested that he would scourge Jesus and then release Him.

Someone has said that it was in this fourth proposal of Pilate that the crafty Jewish leaders perceived that they had a moral coward to deal with. When he had yielded in part to their clamor for the punishment of Jesus, they laid hold of this yielding as an anchor of hope that they could drive Pilate all the way to granting their demand for the blood of Jesus.

4. Jesus.

He was sincere, utterly honest, gentlemanly. Think of all the excellent qualities a man may possess, and you will find them incarnate in Jesus.

He was a king, but He said His kingdom was not of this world. Of course there are some of the brethren and sisters who know better than He about this and who, therefore, insist that His kingdom is of this world. He thought that His kingdom was not a material kingdom, and that it did not consist of material things. He would likely have agreed with Paul it is not "Eating and drinking; but righteousness and peace and joy in the Holy Spirit."

He perceived clearly the hypocrisy of the Jewish leaders, knew that their notions were mistaken largely because their desires were wrong. They did not desire righteousness in the inward parts but loved pomp and outward splendid circumstance. He knew that they were not rejecting him because he was evil but because he was demanding that they be good. I think he clearly foresaw that they would do him to death because his words and works every day and every way was a merciless casting of judgment against them. His conduct condemned them; for he was sincere where they were hypocritical, sympathetic where they were pitiless, self-sacrificing where they were unwilling to touch the burden of the poor and oppressed to lift so much as the weight of one of their fingers. He pitted himself against the entrenched might of wealth, influence, and numbers and these were all arrayed against him in demand for his death. Toward that event he moved with the stately step of a conqueror buoyed by the assurance that His defeat would be temporary and his victory would be eternal, that the triumph of His enemies would be but for a day and their ruin utter and irretrievable.

III. The Act of Blood.

His enemies thought this the final act. Pilate thought it the final act. His disciples and friends thought it the final act. It was consummated somewhere outside the city gate. The Roman name of the place is Calvary, the Hebrew name is Golgotha, the English name is The Skull. Dr. M. O. Patterson says there is a knoll outside the city gate upon the side of which one may trace the rough outline of a human face. The lines which delimit this old knoll faintly resemble a human skull. Perhaps it was upon this old knoll in shape like unto that which is the most frequent emblem of death that the Lord of life died

PRENTISS CO. ASSOCIATION

A mass meeting on Sunday afternoon, October the 26th in a Centrally located Church. In this we will have a Sermon; the final planing for the week, and assignments, etc for all preachers participating.

We will have services in each church in the association each night from Sunday through Friday nights; placing a different preacher in each church each night.

By arrangements with the schools we will have a preacher in each school in the county each morning.

We will have a Central meeting in five separate communities each day beginning with a sermon at eleven o'clock then the dinner and fellowship hour. After dinner; definitely assigned discussions on Evangelism and soul-winning, then a Doctrinal Sermon, and a season of prayer classing about 3:30 P.M.

In preparation for this week in October we are securing a religious Census of the County. Endeavoring to set up in each church an Andrew Club. Also as far as possible classes in Study of Soul-winning.

We believe that the above program will be used of the Lord among us.

J. D. Thompson.

Panhandler—Say, Buddy, could you let me have a dime for a cup of coffee?

Citizen—A dime? I thought coffee was only a nickel?"

Panhandler—I know. But I got a date.

that He might confer life upon a dead world.

Hillman College

Credits made elsewhere may count for just as much but there are numerous advantages at Hillman College which are worth much more than mere credits. Some outstanding attractions in Clinton are

1. Unsurpassed Christian Environment.
2. Nearness to Jackson, the Capital City.
3. Valuable Contacts with Mississippi's Greatest Leaders.
4. Ideal Social Life in an Atmosphere of Education, Culture and Religion.
5. Courses Completed in Six Weeks Terms.
6. Unusual Advantages in Piano, Voice and other Branches at Reasonable Prices.

For information, write

M. P. L. Berry,
President, Clinton, Miss.

Help Kidneys If Back Aches

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your Kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic Kidney and Bladder troubles—in such cases CYSTEX (a physician's prescription) usually gives prompt and joyous relief by helping the Kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying Cystex. An iron-clad guarantee wrapped around each package assures a refund of your money on return of empty package unless fully satisfied. Don't take chances on any Kidney medicine that is not guaranteed. Don't delay. Get Cystex (Siss-tex) from your druggist today. Only 35c. The guarantee protects you.

Cystex
Helps flush kidneys

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

Missionary Day

The last Sunday in March of every year is Missionary Day in the Sunday schools. This is the one time of the year to give special emphasis to Home and Foreign Missions through the agency of the entire school, with a special lesson and this special day for these two great causes that Baptists promote.

The Sunday School Board provides extra help for the officers and teachers for this day. If you do not have it already, it still can be secured.

Then, too, the schools have an opportunity to make a special financial offering to Home and Foreign Missions. We should never feel any hesitancy about teaching our people about our mission work, and certainly should not hesitate to ask them to give of their money to the support of the work.

May we pray and work and plan that Sunday, March 30, may be one of the greatest Home and Foreign Days we have ever had in our Sunday schools. Early planning for it will insure its success.

Spring Training

Any time is the right time to train people for better work. In our Sunday schools we have two special months for this—April and October. This gives a united emphasis to this important part of the work by somewhat majoring on it twice each year. Of course, there is, and should be, training classes every month.

But, let us plan wisely and well in advance to make April of this year a great efficiency month by arranging some training class or classes for our Sunday school people. We all need it. New leaflets giving the books in the new course of study may be had upon request. Thorough organization with trained workers makes for efficiency.

More Standards

They just keep on coming in, and we are indeed glad. Check up on school, department, class and see if you cannot soon join the standard parade. It will encourage your people to get on the standard.

Since last week the Hopewell school (Copiah County) has become standard. The pastor is Rev. O. O. Haley and the superintendent is Mr. R. B. Ellzey. We greatly appreciate this fine work on the part of their officers and teachers in becoming standard again.

Intermediate Classes

These Intermediate classes are also standard: Columbia, First, Builders, Mrs. Frank Fortenberry, teacher; Marys and Marthas, Mrs. Clyde Carmichael, teacher; Morning Star, Mrs. Shelby Reagan, teacher; Pure Gold, Mrs. Ezra Davis, teacher; Owls, Mr. Frank A. Fortenberry, teacher; Eagles, Mr. Ezra Davis, teacher.

Jackson, First—Golden Rule, Mrs. W. F. Bond, teacher.

Vicksburg, First—Exemplifiers, Miss Nell Patterson, teacher; Con-

querors, Mr. Stuart S. Ward, teacher; Dependables, Mrs. Oscar Harvey, teacher; Pure Gold, Miss Ethel Bobb, teacher; Bluebirds, Miss Martha Frieberg, teacher; True Trust—Tried, Mrs. W. S. Burke, teacher; Friendship, Mrs. W. M. Ball, teacher; Lena Causey, Mrs. Mary B. Fox, teacher.

This is a great group and we congratulate each and every class on this very noble work of attaining and maintaining the standard as a safe, sane, practical, workable program of work.

—BR—

DESOTO COUNTY PLANS

—O—

For the encouragement and inspiration of those counties which haven't yet gotten around to organizing their collective Sunday schools into a countywide association, please permit the DeSoto County Association to report the plans, progress and possibilities resulting from the first two meetings of our newly organized Sunday School Association.

Leaders of the various Sunday schools in the county met and organized this association at Hernando Baptist Church on January 26th of this year. Officers and departmental leaders were installed at this meeting, and plans were laid for enlargement of the enrollment of the present Sunday schools throughout the county by means of organized and planned visitation, increasing the number of classes and departments in each Sunday school by division of the larger classes, making a county-wide vacation Bible school and study course available to every Baptist in the county, and strict adherence to the six-point record system.

Among the more worthwhile goals to be achieved, the association determined to organize at least six new Sunday schools at churches in the county which do not now have regular and active Sunday schools. The activity and enthusiasm of this association is best understood and appreciated by making mention of the fact that a special called meeting of the officials and leaders of the association held at State Line Church at Olive Branch in the extreme corner of the county, every officer and departmental leader was present and on time, even though the night was decidedly wet and stormy and most of the workers had to come from churches in distant sections of the county. And a discussion of the problems and progress of the association at this meeting revealed that several of the goals have already been reduced or indicate that they soon shall be reached, as six new classes have already been organized, and definite plans have been made toward organizing of at least four new Sunday schools before the summer season has arrived.

The next meeting of the DeSoto Sunday School Association, which meets every month, is scheduled to be held at Eudora Church, Sunday, March 23rd. Among the ministers always present and greatly assisting in this work are Pastors Whitten, Horton and Riley of Hernando, Eudora and Olive Branch respectively.

The officers and leaders of the

DeSoto Sunday School Association include:

Joe W. Norvell of State Line Church (Olive Branch), Supt.

J. S. Barnet of Hernando, Leader of Adult Dept.

Mrs. Westerman of Eudora, Leader of Young People's Dept.

Mrs. Horton of Eudora, Leader of Intermediate Dept.

Mrs. Carlyle Seago of State Line (Olive Branch), Junior Leader.

Miss Pearl Curtis of Hernando, Primary Leader.

Mrs. Earl Denham of Hernando, Beginners' Leader.

Mrs. Leigh of Hernando, Cradle Roll Leader.

Rev. James Riley of State Line (Olive Branch), Extension Department Leader.

Joe Riley of State Line (Olive Branch), Leader of Vacation Bible School Dept.

Maury Haraway of State Line (Olive Branch), Secretary and Associational Reporter.

P. S.—Come and be with us or write Supt. Joe W. Norvell, Olive Branch, for information.

—BR—

RESOLUTION

Resolutions adopted by Brandon Woman's Missionary Society of the late Mrs. S. A. Brown

—O—

On Feb. 3, 1941, our friend and sister, Mrs. S. A. Brown departed from her earthly labors to be with the Heavenly Father.

Whereas, in her going Brandon Baptist Church and the Woman's Missionary Society have lost one of their most faithful members. Her service to her church and community was marked by her humble and unassuming attitude, and her passing from our midst leaves a vacancy much deplored.

Wherefore be it resolves, that we humbly submit to the will of the Heavenly Father, and commend her loved ones to the care of Him who doeth all things well.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of the W. M. S.; a copy furnished the family and one sent the Baptist Record for publication.

Mrs. C. H. Kennedy

Mrs. G. A. Harrison

Mrs. Jones Rae

—BR—

TISHOMINGO

—O—

The Tishomingo Pastors and Lay men met March 3 with Belmont Church, Rev. C. C. Perry presiding; prayer by R. E. Woodfin. After a brief devotional brother Joe Harghet gave "Twenty reasons why I am a Missionary Baptist." R. E. Woodfin spoke on Tithing. Rev. C. C. Perry preached a stirring sermon on "Repentance and Faith." A good dinner was served to the guests at the hotel. I got uneasy about some of the brethren. The afternoon service began with a devotional. The Sunday school work was discussed by all. A plan was made for a week of preaching in every church in the county, the preachers exchanging pulpits so as to give the congregations a new preacher each night. Three of the state workers will participate, a plan which will be much appreciated by the churches.

At 3 o'clock brother W. C. Ham-

ilton preached a heart searching message on "Back to God." New Liberty church was chosen as the place for the next meeting.

R. E. Woodfin.

—BR—

THE WITNESS OF HIS ENEMIES

Author: George R. Pettigrew, Chappells, S. C.

Publishers: Zondervan Publishing House, Grand Rapids, Mich.

The Author having a degree in law and from the Southern Baptist Theological Seminary, is well qualified to present evidence from the enemies of Jesus in such a logical way as to prove His claims. This he does.

He first presents the evangelical view of the basic teachings of the Scriptures concerning the sinlessness, miracles, prophetic place, deity, vicarious death, and bodily resurrection of Jesus, and then follows his presentation of the testimony of His enemies to prove the claims of Jesus. The author is true to the Scriptures, chaste in his language, logical in his reasoning, and pungent is his sarcasm for the Liberals and Critics.

The price of the book is One Dollar. It may be had through the Baptist Book Store, Jackson.

Geo. P. White.

—BR—

Son: "Dad, what was your great ambition when you were a kid?"
Dad: "To wear long pants. And I've had my wish. If there is anybody else in this country that wears pants longer than I do, I'd like to see him."

GROW Lovely GROWING OLD

By Douglass Scarborough McDaniel

In seventeen chapters Mrs. McDaniel has given a compilation of material unmatched in beauty of thought and word, exalting the mind and spirit of the reader. Here is practical advice for those growing old, those who are already old, and those old in years yet young in spirit.

One's vocabulary will increase with a reading of this book. Such words as "geriatrics," (the science and treatment of old age); "oikomania," (a morbid state in which love for those dearest to us is slowly turned into aversion); and "accidia," (taking a delight in being miserable).

Those who expect to grow old; those who know anyone who is old; mothers-in-law; sons and daughters-in-law; many others—should read this book.

\$1.00

Baptist Book Store

500 E. Capitol St.
Jackson, Mississippi

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

Isn't it wonderful how we can find in the Bible, words suitable for any occasion, season, or need? These beautiful verses from the Song of Solomon fairly jumped out at me today:

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."

What an enchanting prospect, how full of the hope and joy that come with spring! Let's look all about us and drink in all the beauties suggested by Solomon. Let's really enjoy this new season that is opening up before us, enjoy it with all five of the senses that God has given us: Watch the trees bud out; listen to the joyous melodies of the birds; smell the freshness of the plowed earth; feel the softness of the air; and even taste some of the early fruits of the garden. Then let's not forget to thank God for all these blessings.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Reverence For God's House

Read 2 Chronicles 5 and 6, 7:1-3.
"The zeal of thine house hath eaten me up." Psalm 69:9a

After Solomon became king, there was peace in the land and he began to prepare to build the temple. He asked Hiram, King of Tyre, who had been David, his father's friend, to send his servants into the forest to cut down cedar and fir trees for the building. Hiram also sent a man to Solomon who was skillful to work in gold and silver, brass, iron, wood and fine linen that he might help in the building of God's house. The temple was to be built of stone. Each stone was hewn into proper shape before it was brought to the place where the temple should stand, so that there was no noise of hammer or axe or of any tool of iron all the time that the house was being built. Inside, the rooms were ceiled with boards of cedar carved with flowers. The flowers were covered with gold. Every thing was of the most beautiful material and workmanship. The curtain separating the most holy place from the rest was of blue and purple and crimson. The walls in here were covered with gold. The vessels were of fine brass and silver and gold.

Finally, after more than seven years, the temple was perfect and complete. Solomon called to Jerusalem all the elders and chief men of Israel that they might be there when the ark should be brought in and the temple dedicated. King Solomon and the congregation of Israel sacrificed a great number of sheep and oxen, too many to count. The priests took up the ark and carried it into the house and set it under the wings of the cherubim in the most holy place. When the priests came out of the most holy place, a cloud filled the house of the Lord, for the glory of the Lord filled the temple.

Then the king stood before the people and thanked the Lord for letting him build this house. He spread out his hands toward heaven and prayed to the Lord that He would hear and answer all the prayers which the children of Israel should make in that house. If ever their enemies should come and gain the victory over them because of their sins; or if the Lord should punish them by not sending rain on their fields so that their seed, their vines, and their fruit would not grow! if pestilence should come, or locusts or caterpillars to eat the grain! whatever trouble or whatever sickness

they might have, Solomon asked that when the people should come to that house, confessing and turning from their sin, and pray, that the Lord would hear them. After Solomon had finished speaking there came down fire from heaven and burnt up the offering which lay on the altar. When all the children of Israel saw the fire come down and saw the glory of the Lord fill the temple, they bowed with their faces to the ground upon the pavement and worshipped and praised the Lord saying "For He is good; for His mercy endureth forever."

Guess My Name

1. I am a man who lived to be nine hundred thirty years old.
2. I was cursed because I listened to the voice of my wife.
3. One of my sons was a tiller of the ground and another was a keeper of sheep.
4. My wife and I tried to hide from the presence of God.

Guess my name.

Crosby, Miss., March 8, 1941
Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join the Daily Bible Readers' League. I am eight years old. I am in the third grade. Mrs. Stringer is my teacher. I go to Sunday School every Sunday if I am not sick and I go to Story Hour too. I have a Bible of my own, a Christmas present from Mother and Daddy.

I am sending fifty cents to be used as you see fit. I will send more next time I write. I hope to see my letter in print. My answer to Guess My Name is Jonah.

I don't have any brothers or sisters but I have lots of little boys and girls to play with. Crosby is a saw mill town and lots of people live here so you see I have lots of playmates. My best playmate moved. He was named Skippy Peppins. Our pastor is Brother Wood. We love him very much.

Your little friend

Philip Rae McCarty

Philip, this fine gift is greatly appreciated. We are using it on the scholarship, for it is needed there. Thank you. You are fortunate to have many friends. We welcome you to the Daily Bible Readers' League. Ask Mother to guide you in your reading.—F. L. S.

Glen, Mississippi,
March 8, 1941

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it very much. I want to join the Daily Bible Reading. I joined the Church about a month ago when Bro. E. D. Estes was holding a meeting at Liberty Hill Baptist Church. Our pastor is Bro. C. C. Perry. We all like him very much. I go to Sunday School every Sunday I am in the Junior Class. I am sending ten cents to the orphans.

Best Wishes,

Earlene Kilcrease

We are happy to enlist you in our D. B. R. L. Your daily Bible reading will help you to be the kind of Christian that you want to be. We are grateful for the gift which you enclose. Thanks.—F. L. S.

Batesville, Miss.,
March 9, 1941.

Dear Mrs. Steele:

This is my first time to write you. I am seven years old and in the seventh grade. I go to Curtis school and love my teacher. Her name is Mrs. Trawick.

I am always glad to get the Baptist Record. I enjoy the Children's

Circle. I can read now. Before I learned to read, Mother would read the letters to me. I am sending ten cents for the orphan children. I am sorry for any little girl who does not have a mother and daddy.

Your little friend

Mary Louise Bell.

Mary Louise, you are a mighty smart girl to be able to read the letters yourself. I'm glad that you can write letters too, for we are pleased to hear from you. Thank you for this gift. It shall go to keep care for the boys and girls who don't have mothers and fathers.—F. L. S.

McCool, Miss., March 9, 1941.

Dear Mrs. Steele:

I enjoy reading the Children's Circle very much. I want to keep writing. Mrs. Steele, I hope you are feeling fine. I am feeling good. I am still going to school. I have a real good teacher. I go to Sunday School and Church and B. Y. P. U. We have a good Sunday School. I am sending ten cents to the orphans.

Much love,

Betty Jean Eddleman

Betty Jean, it is good to hear from you again, especially when you are feeling "tip-top." Your offering is a great help and we thank you.—F. L. S.

Sontag, Miss., March 10, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl nine years old. I go to school at Nola. My teacher is Mrs. Myrtis Evans. I like her. She is a good teacher. Our pastor is Rev. E. E. Hedgepeth. I want to join the Daily Bible Readers' League. Enclosed is ten cents to be used where you think it is needed most. I have a brother seven years old and a little sister eighteen months old. I want to become a member of the Children's Circle. The first foreign missionary mentioned in the Bible is Jonah.

Your little friend,

Minnie Evelyn Evans

Minnie Evelyn, Welcome to the Children's Circle and to the D. B. R. L. When you say you want to join the Daily Bible Readers' League, does that mean that you are reading your Bible every single day? I'm putting your name on the list because I believe you are. Your appreciated donation is being added to our scholarship fund. We are grateful to you.—F. L. S.

Sontag, Miss., March 10, 1941.

Dear Mrs. Steele:

I am a little boy seven years old. This is my first time to write to the Children's Circle. School is almost out. My teacher is Mrs. Frank Roberts. I surely do like her. She is a good teacher. I go to church and Sunday School at Nola. Our pastor is Rev. E. E. Hedgepeth. He is a good preacher and I like him. Enclosed you will find ten cents to go to the orphans. I have two sisters, one nine years old and one eighteen months old. I want to become a member of the Children's Circle.

Lots of love,

James Paul Evans.

Well, young man, your name gives you two great men to live up to, James, one of the twelve disciples, and the apostle, Paul. Both were true followers of the Lord. It will be a pleasure to see that your gift goes to the orphans. We are grateful to you.—F. L. S.

—o—

Tishomingo, Miss.,
March 11, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join it very much. I go to school every day and my teacher is Mr. W. R. Akers. He is very good to us. I am twelve years old and in the seventh grade. I try to go to church every Sunday. Our pastor is Bro. W. C. Hamilton. I am sending five cents for the orphans.

Your little friend,

Inez Twitty.

Inez, I've known quite a lot of teacher and it is my opinion that

most of them are good to their pupils. The pupils may not realize it at the time, but it is the desire of most teachers to do what is best for the children. You are fortunate that you can see it even now. Thank you a lot for sending a contribution.—F. L. S.

—o—

Summit, Miss., March 11, 1941.

Dear Mrs. Steele:

Though this is my first time to write, I am planning to write often to the Children's Circle. I go to church and Sunday School every Sunday I can. My Sunday School teacher is Mrs. Estelle Wilson. I like her very much. I haven't missed a day at school so far. My Sunday School teacher is Mrs. W. D. Allen. I think she is a good teacher. There are thirty six in my room. I hope my letter will be printed.

Love,

Mary Hellon Wilson.

We hope you will write often, Mary Hellon, for you will always find a welcome waiting for your letters.—F. L. S.

—o—

Olive Branch, Miss.,
March 13, 1941.

Dear Mrs. Steele:

Margaret and I have been wanting to join your D. B. R. League ever since you first mentioned it. When your mother sent me my Bible. December 1, 1935, I resolved then to read it daily. I read it through twice using the plan in the back of the Bible. Then I try to read my B. T. U. readings each day, and so does Margaret, but we do miss sometimes and that is the reason we have not joined.

I am not forgetting my Jeannie Lipsey Club dues even though I am late again, but my home and most of its contents burned the first Sunday afternoon in March and it hasn't been convenient for me to write.

We enjoy "Guess My Name" each week and the answer to this week's is Saul. I can't answer all of Evelyn Sansing's questions.

With love,

Fannie Mae Henley.

Fannie Mae, I'm sure when the other circle members read about the loss of your home and furnishings they will be greatly distressed, as I am. I hope that your family may soon have a new one to enjoy. We do thank you for remembering your contribution to the Children's Circle, even though disaster struck.

We'd like to add yours and Margaret's names to our D. B. R. L. May we? I believe you would both conscientiously try to meet the one requirement.—F. L. S.

—o—

Summit, Miss., March 13, 1941.

Dear Mrs. Steele:

I will be seven years old March sixteenth. I am in the first grade at school. My teacher is Miss Cathryn Carr. I like her very much. I have not missed but one Sunday from Sunday School in more than a year. I have two brothers and two sisters. I have all A's and one A plus on my report card.

Love,

Martha Dell Wilson.

Martha Dell, this is an excellent record you are making in your first year at school. If you keep up the good work, when you graduate, you

(Continued on page 13)

FOR MINOR BURNS

RELY ON SOOTHING

Fiery throbbing relieved at once and parched skin eased

RESINOL

Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

The Strothers To Be Our Guest Speakers At District Conventions

We are happy to announce that Brother and Mrs. G. W. Strother, recently returned Missionaries from Interior China, are to be guest speakers at all of our District Training Union Conventions. Our conventions begin a little earlier this year, June 9th, and close June 25th. Watch this space for time and place of each convention. We are so happy to have the Strothers with us this year. Some of you will remember we had Brother Strother with us about seven years ago, and it was largely through the friends made at these conventions that financial arrangements were made whereby he and his family were returned to the China Mission field. We are glad that both Brother and Mrs. Strother can be with us this year, and we look forward to having them. You will pray that each of us may be willing to follow the leadership of the Lord.

"Zip"

The Training Union of First Biloxi publishes a small bulletin and have given it the name "ZIP". It is a good name regardless of what it means! In Zip we see that under the new arrangement, the Training Union departmentized, and the intergraded service installed, the Training Union goes forward in a fine way. These changes are the result of an enlargement campaign the first of January. Zip mentions each department with a good word about their work, Zip carries a challenge to general officers to "be on their toes". Zip carries general information, for instance "Twelve of our Young People visited the Pascagoula B. Y. P. U. They took part in a fellowship Service and later attended the B. T. U. "again". On March 16th and 23rd we are going to have a Talent Parade. We would like to have our talented members take part. Can you sing, play, speak? If so give your name to Marie Latil, or your leader." Zip also carries a joke—quoting—The doctor will see you inside, said the nurse to the patient as she led him to the operating room. Jimmie Brent is the editor of ZIP and we extend our congratulations.

Invitations For 1942

ALREADY WE HAVE RECEIVED INVITATIONS FOR SOME OF OUR 1942 DISTRICT CONVENTIONS. These conventions have been made one day meetings, the host church serving lunch and supper, no overnight entertainment and so it is no task for any church to entertain. We find the village churches and the rural churches are opening their doors, and the convention brings a blessing to the community. If you would like to have the convention for your district in June '42, get your church to invite it.

Bring the invitation to the convention this year.

Quitman Sets Up Departments

Congratulations to Quitman! The Training Union has been reorganized, and departmentized, and new unions organized. Each department has their director, and the department has an opening period before the individual unions go to their rooms for their program. The department plan places responsibility on one person for reaching and training those of that particular age group, and through this set up the Training Union can be enlarged many times. It is the plan for all churches large enough to have several unions in each department.

Poplarville Elects Director

We are happy to add the name of Mr. J. H. Hough to our list of Training Union Directors. Mr. Hough has recently been elected to the office of Training Union Director of the Poplarville Church Training Union. His interest leads him from the very start to gather material and information about the work. His desire is to have as good as the best training union and we congratulate the church on having such a leader.

Our Negro Friends Establish Department of Training Union Work

Brother J. W. Gayden, president of the Sunday School and B. Y. P. U. Convention in Mississippi has launched a program of enlargement and enlistment in these two phases of denominational work. Three field workers have been employed and have already begun their work. The workers are: Prof. M. C. Averhart of Greenwood, Prof. W. A. Williams of Yazoo City, and Rev. C. D. Brown of Jackson. The plan for financing the work is an appeal to every Sunday School and B. Y. P. U. member in their churches to pay 5¢ each per week. Their annual convention is one of interest and inspiration. Their cause is worthy of our help both in prayer and money. If you should desire to help in this promotional program they have set up, send your check to Rev. J. W. Gayden, Belzoni, Miss.

The Big Four!! Four features in our Training Union work stand out in bold relief, The Bible stories by the Story Hour members, The Memory work by the Juniors, the Sword Drill by the Intermediates, and the Better Speaking by the Young People. These four are features also of our District Conventions, and are interesting enough to bring hundreds to each convention if nothing else was given as a part of the program, but there are many other helpful things offered, in fact there are about EIGHT hours filled with good things and so arranged that it makes a happy, pleasant day for all who attend. Plan to attend the one

in your district, plan to bring a good crowd with you, plan to invite the 1942 convention to meet with your church.

CHILDREN'S CIRCLE—

(Continued from page 12)

ought to be valedictorian, and that is a great honor.—F. L. S.

Terry, Miss., March 13, 1941. Dear Mrs. Steele:

I am a boy ten years of age and in the fourth grade. My teacher got married Christmas so I have a new one now. This is my first time to write and I hope to write again. I want to join the Daily Bible Readers' League.

I go to the Bethesda Baptist Church where Bro. Langley is pastor. In our B. Y. P. U. I am the quiz leader. I have been it for the past five months. I enjoy it very much.

I want to answer the question that Joyce Austin asked. Isaiah 8:3—Mahershalhashbaz.

Enclosed you will find ten cents to be used where it is needed most.

With love,

Howard Granberry.

Howard, you make the twenty seventh member of the D. B. R. L. We are glad that you are reading your Bible daily. Your gift has already found a place where it is needed—our scholarship fund for Miss Fleming. Thank you. That name is a record breaker, isn't it? —F. L. S.

HOLLY SPRINGS

Last Wednesday evening, Mrs. R. F. Jaudon, of Kansas City, Mo., showed us the moving pictures that she and Dr. Jaudon took last summer of the Holy Land. These pictures are in technicolor, and are the most beautiful pictures that we have seen along this line. She makes no charge for showing these pictures. We gave her a free-will offering after the service. Our people were carried away with the service. Mrs. Jaudon is also a splendid musician, and she sings and plays during the program. At the present, while she is filling her immediate engagements, she is stopping at the Gayoso Hotel in Memphis. Some 600 people viewed this picture at Bellvue Church in Memphis last week. Dr. Dodd had her show them in his church, and he recommends them highly.

From March 30 through April 6 Prof. Chester Swor will be with us in a Youth Week meeting. Committees have been appointed and are preparing for this special effort in our church and town.

I would like for Miss. Baptist to know something of our mission work that we are doing here through our Brotherhood. We have three mission Sunday Schools: One in the C.C.C. Camp Pat Harrison here at Holly Springs, under the direction of Dr. W. C. Sandusky; one in C. C. C. Camp Wall Doxey at Potts Camp under the leadership of J. F. Bailey; one in the county jail here being taught each week by different mem-

NOW MANY WEAR

FALSE TEETH

WITH MORE COMFORT

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor." (denture breath). Get FASTEETH at any drug store.

bers of the Brotherhood. C. E. Nichols is president of the Brotherhood. We believe that we are doing definite good at these places. We especially beg of pastors and people in county seat towns to start a Sunday School in the county jail. We have correspondence almost weekly from someone we helped in one of our jail services. Numbers of conversions are reported from these services almost weekly. The latest bit of mission work that we have undertaken is that I am teaching a class of negro preachers. On our last meeting day there were seven present (last Friday; we meet two Friday mornings each month). These men live in and around Holly Springs, and represent the pastors of eighteen churches. In this group, I have the pastors of Oxford, New Albany, and Winona; they live here and go to these churches that they pastor along with other work closer by.

Edward L. Byrd.

DEVELOPING TALENTS

First Baptist Church of Newton has lost its B. T. U. director, Bro. R. V. Alford, on account of his obtaining work with his former employer in Larkensburg, W. V., his family will remain with us.

Brother Alford and family came to us some four and a half years ago, and he became one of our most efficient workers in the B. A. U. as a group leader, then president. He also served as Sunday school secretary two years prior to becoming our B. T. U. director last October. We cannot stress our B. T. U. too highly, because it is in the training union where we study to develop our talents, to do greater service for our Lord.

We regret this loss, yet, we bid him God's speed, and our prayers go out for him. May he ever follow Jesus.—A Deacon.

"Why can't a girl catch a ball like a man?"

"A man is much bigger and easier to catch."

EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH

OLD RELIABLE refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 60c at drug stores. Ask for large size with dropper.

DICKEY DRUG COMPANY, BRISTOL, VA.

2-Way Help for WOMEN!

What should a woman do who is weak, run-down, suffering from functional discomforts, such as headaches, nervousness, or cramp-like pain? The experience of women by thousands answers, "Take CARDUI!"

For CARDUI may help you in two ways: Many who begin three days before "their time" and take it as directed, find it helps relieve pain. When taken by directions as a tonic, CARDUI usually helps stimulate appetite, increase the flow of digestive juice, improve digestion.

So it helps to build energy and strength and reduce periodic distress for many. 50 years of popularity invite confidence in CARDUI.

THE UNCONQUERABLE SOUL

From the Mountain Breeze

"There are many isms in the world today to perplex us—Nazism, Communism, Fascism, and so forth—but most of them will cancel each other out. There is only one ism which kills the soul, and that is pessimism."—so said Lord Tweedsmuir, late governor-general of Canada.

Lord Tweedsmuir probably did not realize the full meaning of his statement, but time has shown—and is showing—its perfect truth. Certainly one of his isms has placed all of the others in the background. Nazism has captured all newspaper headlines, while communistic and fascistic news has had to be crowded into small, insignificant corners, and even onto back pages.

And yet in this dark day when all front pages are smeared with words like: WAR! HITLER! BLITZ-KRIEG! WAR! DEATH! HELL! and in this day when the radio screams news flashes in the same vein in blood-curdling fashion, in this day when the very foundation of the earth threatens to crack wide open—even in a day such as this, pessimism is an almost unthought of (certainly unspoken) component of a people who are fighting to defend all the ideals and traditions that English people have ever upheld. And, according to Lord Tweedsmuir, the soul of the English people then will not die, because they have already conquered the only ism which alone is capable of destroying them.

In this uncertain day, fewer and fewer men dare to predict what is coming. The very few who continue to prophesy victory for one side or the other are becoming less emphatic in their declarations day by day, and are noticeably including more "ifs" in their faltering predictions. Even the group of world leaders—the economists, the statesmen, the ambassadors, the generals, the president, the king—are frankly confessing to a wide-eyed, open-mouthed, startled western hemisphere that even they do not know what is going to come—to us. We have no crystal ball in which we may gaze; we have no book which will give us the answers in the back of its pages; we have only the future for which we must wait. But this much we do know; we will not grow afraid. As long as we see a great nation keeping down the one force which might destroy it from inside its own doors, as well as fighting the Nazi force from the outside, as long as we see men continue to look the enemy straight in the eye and set their shoulders back in grim determination, as long as we can see women keep brave, courageous spirits—even in the midst of piles of bricks and stone which once were their homes, and look unflinchingly on bleeding, mangled children—as long as we see these things, we, over here in this terrorizing quiet, which is preceding we know not what, can never doubt for one moment that the oppressor will assuredly be overthrown. When we see a brave and God-fearing nation fighting to preserve life, free-

dom, and traditions cherished through historic years, we know we do not doubt the ultimate outcome of this struggle. We dare think of but one possible answer. These traditions which the English are fighting to preserve are the products of centuries; they cannot be destroyed in an hour. Honor means something in a country like England, and this honor will never permit the British people to lay down their arms in meek surrender before a conquerer who stands for principles opposite to what they believe—and opposite to what WE believe.

As young Americans we must realize it is our duty to fight whatever pessimism is lurking within our own doors. We must hide whatever bit we may possess in our attics until this struggle is settled for once and for all. We must not be afraid, and never for one instant must we forget:

"Truth, crushed to earth, shall rise again;

The eternal years of God are heirs".

—The Editor.

—Alivia Burnett, Booneville, Mississippi, senior at B. M. C.

—BR—

FROM SOUTHWESTERN

—O—

Dr. Kerr Boyce Tupper, professor of Bible in Mercer University, Macon, Georgia, was a visitor to Southwestern Seminary last week. Dr. Tupper's father was the second secretary of the Foreign Mission Board, his maternal uncle the founder of the Southern Baptist Seminary at Louisville, Ky., his wife a grandniece of General Sam Houston, and his sister the first superintendent of the Southwestern Seminary Training School.

Rev. E. F. Hallock, pastor of First Baptist Church, Norman, Oklahoma, was another visitor. He spoke to the chapel audience and the evangelism class. Although his visit was brief, "Preacher Hallock" gave a stirring challenge to the students for personal consecration and evangelism.

President L. R. Scarborough was last week in a revival meeting with Rev. H. H. Stagg, pastor of the University Baptist Church, Houston, Texas.

Dr. W. T. Conner, professor of Theology, delivered a series of lectures the same week at Baptist Bible Institute, New Orleans.

—BR—

William Smith, a country storekeeper, went to the city to buy goods. They were sent immediately and reached home before he did. When the boxes were delivered, Mrs. Smith, who was keeping the store, uttered a scream, seized a hatchet, and began frantically to open the largest box.

"What's the matter, Mandy?" said one of the bystanders, who had watched her in amazement.

Pale and faint, Mrs. Smith pointed to an inscription on the box. It read: "Bill inside."

—BR—

Farmer's wife (to druggist)—Now be sure and write plain on the bottles which is for Hank and which is for the horse. I wouldn't want anything to happen to that horse before spring plowing.

LEFORE COUNTY BAPTIST ASSOCIATION

—O—

Last fall at the Leflore County Association a definite associational program for the year 1941 was launched. Results are already gratifying.

Associational Board

This Board is made up of one lay member from each church, the pastors and the County W. M. U. officers. Several meetings have been held and plans worked out.

Evangelism

Rev. W. R. Storie of Itta Bena is the superintendent. On February 27 in Itta Bena definite plans were agreed upon: First, a religious census of Leflore County to be made in the near future; second, meetings in all the churches during 1941; third, the third Sunday in July and week following meetings are to be held in all the destitute places 8 to 10, in the County, with the pastors doing the preaching.

Rev. D. A. McCall was with us, Feb. 27. He spoke on our work as a whole.

Sunday Schools

Mr. S. A. Thompson of Morgan City, the associational superintendent has a fine group working with him, sponsoring this phase of our work. April 27 to May 2 there will be an Associational Training School at Itta Bena. Six to eight classes are being arranged for.

An Associational Meeting was held Monday evening, March 3, at Itta Bena with 7 Churches represented. Good attendance.

Three Sunday schools are standard for 1941: Calvary, Greenwood; Itta Bena; Morgan City, more to follow.

B. T. U.

Rev. B. T. Beckham of Calvary, Greenwood, the Associational Director has been and is doing a fine piece of work. The monthly meetings are the best attended meetings in our county. Every cooperating church has planned for a Study Course in March.

W. M. U.

Mrs. J. C. Hayes of Greenwood, First, is the President. The ladies have long been well organized. The

plans for 1941 are most challenging. Missions is truly emphasized. Associational Missions are definitely included in the Program of Work Stewardship is taught and practised. The Now Club—Debt Emphasis is made by our W. M. U.'s.

Our Now Club

Rev. A. T. Engell and Mrs. J. C. Hayes are the County Chairmen. They are seeing to it that every church is organized and ready for action. March 28th is the date for the County Meeting, 7:30 P.M. the hour; First Church, Greenwood, the place; Dr. E. J. Caswell, the host pastor. Mr. Frank E. Skilton, the State Director will be there.

Associational Missions

Recognizing the spiritual needs of Leflore County, the Association is sponsoring this work within her borders. There are at present 6 missions—5 for whites and one for Mexicans. Sunday Schools are being conducted each Sunday. There is a movement on foot looking toward the employment of an Associational Missionary.

Cooperative Program

The churches are placing the emphasis on the Cooperative Program as never before. Our work must go on to the ends of the earth.

Eight Instead of Seven Churches

There are now eight Churches instead of seven. Mt. Vernon has been reorganized under the leadership of Rev. Roscoe Hicks.

New Pastor

Rev. Robert Martin is the new pastor at Sidon.

—BR—

S. S. AND B. T. U. ATTENDANCE

Jackson, First Church	1161	227
Jackson, Southside	82	104
Vicksburg, First Church	488	167
Double Springs, Webster	68	
Bethlehem, Jones	92	116
Crystal Springs	321	151
Clarksdale	517	176

NEURALGIA

Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists, 10c, 30c, 60c bottles.

Liquid CAPUDINE

Do You Read Your STATE PAPER?



See That It Goes To
EVERY HOME IN YOUR CHURCH



That will develop an Informed Membership
THE BAPTIST RECORD

JACKSON, MISSISSIPPI

(Courtesy Brotherhood Quarterly)

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More Blue Mountain College graduates are enrolled at the W. M. U. Training School, Louisville, Ky., this session than from any other college in the world. Here they are. Top, left to right: Edna Ruth Ray, Sherman; Ruth Kirk, Grenada; Cora Mae Marriott, Los Angeles, Calif.; Cornelia Leavell, Bristol, Va.; Cascile Middleton, Sardis; Bottom, left to right: Frances Jeffers, Glencoe, Alabama; Theresa Anderson, New Orleans, La.; Martha Dorroh, Meridian.

THE POWER OF THE GOSPEL IS DEMONSTRATED

Dirty, tired, hungry, and sick, he came into the Mission; the worst looking fellow I have seen come for help. His story now with the details filled in by subsequent action reads almost like fiction.

Giving up a position in a Mississippi town, he started for New Orleans. Carrying a small case in which his few clothes were, along with a little money which he had saved up, he jumped on to a fast moving freight train headed for the city.

This was the last he remembered until he was awakened by two negroes pulling him through the cinders in the New Orleans railroad yard. Bothered with heart trouble, he had passed out on the train. Someone else who was riding in the same box car took his bag, his money, and threw him out when the train slowed down as it entered the yard.

Bruised, hungry and sick, as well as broke, he walked into town. He enquired of a little boy about the Salvation Army, but he could not tell him where it was. Despondent beyond words, he sat across the street from the Mission. He saw the sign on the front of the building. Remembering that he had heard someone talk about the Mission and how it attempted to help men who were in the same condition that he was, he decided to try to find help.

He was given a job helping with some work at the Mission. "I could hardly stand on the ladder, much less hold the whitewash brush" he told me the other day. "After I had taken a hot bath and had a hot meal, I felt like a new man. Then you sent me to the clinic for medicine. I began to feel like there were some folks that had a little love left in them."

Personal interest was taken in him. Arrangements were made for him to have an interview in hopes of obtaining employment. A position opened for him which he took, with the recommendation of the Mission. Contacts at the Mission were not

easily broken. He came faithfully to our nightly services. One night he came to the worker and said to him: "You all here at the Mission have something that I want. There is an aching void in my heart that does not seem to be in yours. I was reared in a different faith. Form and ritualism took the major part in our service. I want you to pray for me that I may have the joy of salvation."

We had already been praying for him, but agreed that we would even more earnestly do so. The time came for our anniversary service, marking our fourteenth year of service. Dr. Grey, pastor First Baptist Church of New Orleans, brought the message. It was simple and to the point, forcing men to decide what they would do with Jesus. When the invitation was given, this young man came forward along with several others. All our hearts were rejoicing.

Later, talking to him in the office, he said, "I want to join the church and be baptized, to follow the Lord all the way." Last Sunday he presented himself for baptism and church membership in one of our local Baptist churches. Again the work carried on by the Home Mission Board and its many friends who make regular contributions to it has helped a young man who in all likelihood never would have found Christ, but more likely he would have gone down as a suicide. Southern Baptists ought to pray and support the Baptist Rescue Mission in its great work among the unfortunates who are in our large cities by the thousand.

Clovis A. Brantley,
Supt. Baptist Rescue Mission
740 Esplanade Avenue
New Orleans, La.

BLUE MOUNTAIN B. S. U. EMPHASIZES EXTENSION WORK

Realizing that the call of Jesus to his followers includes "come—look—go," the Baptist Student Union of Blue Mountain College is focusing much of its attention on the work done by the extension department.

GIVE ME THE MAN

Give me the man with the heart to fight,
When they deem him down, if his cause is right,
The man with the wit and the will to sing
And to breast the storm with a broken wing.

Give me the man with the soul to stand
With his head erect and a calm command
In his flashing eyes, when the call rings clear,
The man with a mind that defies all fear.

Give me the man with the heart of a child,
Who trusts with a faith that is undefiled,
The man with the tenderness, goodness and grace
That glorifies woman, to shine in his face.

Give me the man with the eyes of the seer,
The zeal of the prophet, the pride of the peer,
The plod of the peasant, a clown and a king,
The mosaic man, made of most everything.

Give me the man with the dew of the dawn,
The glow of the twilight when sunlight is gone,
The flush of the Spring, the calm at the close
Of the dear dying year with its storms and its snows,

The warmth of the summer, the autumn's cool breath,
The rapture of life and the wonder of death.
Give me the man that is cosmos and clod,
A brother to me and a brother to God.

—David E. Guyton

Blue Mountain, Miss.

This part of the B. S. U. organization, headed by Grace Bishop, has had a part in three programs put on recently in Tippah and adjoining counties.

In the first of these Jessie Davis, Helen Nobles, and Miss Wilds taught classes in the B. T. U. study course held at Walnut. All three of these have been active in the Training Union work on the campus.

The next group accompanied Mrs. W. C. Tyler to a W. M. U. study course held at the Wallerville Baptist Church. There, in native costume, five girls told stories of Baptist mission work in the Southland as a background for the study of "The Trail of Seed" by Mrs. Una Roberts Lawrence. These same girls are planning to adapt this material in order to present it to the Girls' Auxiliaries of Walnut and Blue Mountain.

One of the most enjoyed forms of the extension program sponsored by the Baptist Student Union is the work done in nearby CCC camps. The last visit was made to the unit at Holly Springs. These programs are usually made up of sacred music, closing with a short devotional or inspirational talk. Seventeen girls

went with Miss Jennie Lee Hunt to Holly Springs and brought back reports of a truly good time. All of the girls who take part in these extension trips gladly declare that it has been time well spent.

Elizabeth Jacob, Reporter

Flubb: "What caused the big collision today?"

Dubb: "Two motorists after the same jaywalker."—Pathfinder.

Check
COLD
DISCOMFORTS

At the first sign of a cold, make up your mind to avoid as much of the sniffing, sneezing, soreness and stuffy condition of your nostrils as possible. Insert Mentholatum in each nostril. Also rub it vigorously on your chest. You'll be delighted with the way Mentholatum combats cold misery and helps restore comfort.

MENTHOLATUM
Gives COMFORT Daily

New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

5 subscriptions, new or renewal.....\$1.35 each
10 subscriptions, new or renewal.....\$1.25 each

For one-half or more of the resident families the rate is \$1.00 per year.

TAKE ADVANTAGE of these new rates NOW.

THE BAPTIST RECORD

INTRODUCING THE LORD JESUS CHRIST

There is such a thing as only knowing of a man, whom we have never met.

Then there is such a thing as having met, and having been introduced to a man.

But there is also such a thing as knowing a man intimately.

Most every body in the world knows the Lord Jesus Christ in one or the other of these three ways.

To casually know Him is of no value whatsoever. To know Him personally is, "life eternal" (Jno 17:3). And to know Him intimately is spiritual fellowship. Now to those who are not personally acquainted with Him let me introduce Him to you.

"In the beginning was the Word, and the Word was with God, and the Word was God." The same was in the beginning with God. "All things were made by Him; and without Him was not any thing made that was made." (Jno. 1:1-3). "And the Word was made flesh", (Jno. 1:4). How was He made flesh? He was born of the Virgin Mary without a human father; whose only Father was God. (Matt. 1:20-25). He was born in the city of Bethlehem of Judaea, in Palestine, in the days of king Herod, some nineteen hundred years ago. He was reared in the city of Nazareth, and when He was about thirty years old He was baptized by John the Baptist in the river Jordan.

He then went into the wilderness and was tempted of the devil for forty days, after which He returned, in the power of the Spirit into Galilee. Then He began to teach. He preached the gospel to the poor, healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, cleansed the lepers and raised the dead and did many other no-table miracles.

Yet, after all this, His own people, the nation of the Jews, did not believe that He was the Christ. They despised Him, they accused Him falsely; they arraigned Him for trial, and tried Him and He was condemned to death. Yet they could not prove one thing that they accused Him of.

He was led away and crucified, and when He died He was taken down from the Cross by tender hands and laid in a new tomb. But the third day He arose! His flesh did not see corruption, neither was a bone broken in His body; but He shed His life's blood.

After forty days He ascended into heaven and was seated on the right hand of God the Father, from whence He came.

—His Mission On The Earth—

Why was He incarnated? And why did He suffer and die? He came to save sinners. Are you a sinner? If so, then Christ died to save you.

How did He die for our sins? He bore our sins in His own body on the tree of the Cross. How did He bear our sins? He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21). How are we made the righteousness of God? God's righteousness is imputed to us by faith in Christ. How

is it imputed to us? God justifieth us and counts us as just and free from the curse of sin when we believe on the Lord Jesus Christ.

He suffered and died for us, "the just for the unjust, that He might bring us to God." How do we believe on Him? "As many as received Him to them gave He power to become the sons of God." How do we receive Him? We receive Him by faith.

I received Him by faith about forty six years ago and He saved me and I was born again; and this is the way it happened: I was a sinner and I found out that I was lost, and condemned before God. And when I became sure that I was without God and under His just condemnation (that was repentance, but I didn't know it then) then I was greatly disturbed, distressed and troubled over my lost condition.

So, the only thing I knew to do was to call upon the name of the Lord, which I did. I talked to the Lord Jesus, in whispered words and this is what I said: "Lord Jesus, just now I commit my soul into thy care and keeping, and if I die and sink to the bottomless pits of hell, I will die and sink to the bottomless pits of hell with my trust in Thee: I am done." The result was that He saved my soul and filled my heart with peace and joy, and I was born of God. I did not know that day, that I had been born again; but when I got older I could look back to the day of my spiritual birth.

Dear Reader, do you know Him personally? If not, it is your privilege to so know Him. Just embrace Him as He has been introduced to you, as a complete and all sufficient saviour. Trust Him personally to save your own soul, and tell Him so. And my word for it, and God's word for it, He will surely save you and you will know it.

Then after you become personally and experimentally acquainted with Him, you may know Him better and better every day as you live with Him in the Spirit. You will have the happy privilege of listening to Him with an open Bible and talking with Him in secret prayer. And the fellowship will be sweet.

This intimate association with the Lord Jesus is something that the world knows nothing about.

J. E. Heath, Winona, Miss.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

HERE'S HAPPY WAY TO WAKE LAZY INSIDES

Thousands turn to this way for happy relief when they're lazy intestinally and it has them headachy, bilious. Spicy, aromatic BLACK-DRAUGHT, by the directions, tonight; a drink of water; and there you are! Taken as directed, this purely vegetable medicine usually allows time for sleep; acts gently, thoroughly next morning, so relieving constipation's headaches, bad breath, sour stomach.

BLACK-DRAUGHT'S chief ingredient, an "intestinal tonic-laxative," helps impart tone to lazy bowel muscles. Millions of packages used prove its merit. Economical, too! 25 to 40 doses: 25c.

JUNE 30, 1942

Will Be of Vital Interest To Many Baptist Pastors In the State

Every pastor who joins the Ministers Retirement Plan before he passes 64 years of age may retire at 65. The years of service during which his salary is calculated in determining his annuity are the years between 40 and 65. If he joined the plan when it was started in the state on July 1, 1940, and was more than 40 years of age at that time, he will be credited with enough years immediately prior to the time the plan was inaugurated to give him full 25 years of service, provided he was pastor within the bounds of the Southern Baptist Convention. That will give him full pension.

BUT—

If a pastor, who was eligible to join the plan when it was started on July 1, 1940, delays membership until after

JUNE 30, 1942

he will not be allowed credit for service prior to the starting of the plan. To illustrate: if a pastor was 50 years of age on July 1, 1940, he will at 65 need 10 years of service before the plan was started in order to get a pension of 50% of his average salary over the 25 year period—that is 2% per year for the 25 years. If he delays joining until after the deadline date of JUNE 30, 1942, he will not be credited with the needed years prior to July 1, 1940.

Every Baptist pastor in the state ought to join the plan at once. Delay is both costly and dangerous. REMEMBER THAT THE DEADLINE DATE, JUNE 30, 1942, HAS REFERENCE TO PRIOR SERVICE CREDITS BACK OF JULY 1, 1940, IT DOES NOT MEAN THAT A PASTOR CAN WAIT UNTIL JUNE 30, 1942, TO ENTER THE PLAN AND GET A FULL PENSION, FOR DUES WOULD HAVE TO BE PAID BACK TO JULY 1, 1940, TO ENABLE ONE TO DO THAT; THEREFORE, THE URGENCY OF IMMEDIATE ENTRANCE INTO THE PLAN. STOP THE PENALTY BY JOINING NOW, THEN PAY BACK TO JULY 1, 1940, IF YOU CAN, BUT DON'T MAKE IT MORE EXPENSIVE BY WAITING. For information and application blanks write

D. A. McCALL

EXECUTIVE SECRETARY AND TREASURER

BAPTIST BUILDING

Box 530

JACKSON

MISSISSIPPI